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ART. I.—A CENTURY OF CATHOLIC  
LITERATURE.—I.

I. GENERAL SURVEY. 2. GERMAN CATHOLIC LITERATURE IN THE NINETEENTH CENTURY.

AT the opening of a new century it is natural to look back on the course of the past hundred years, and attempt to form some estimate of the world's progress, and cast up the account of gains and losses. Where the field is so wide and varied, there is room for considerable division of labour. Some will be led to dwell on political changes and social evolution, whilst others may turn to measure the march of science, or judge the century by its achievements in arts and letters. All these things have their interest ; but for us there are matters of deeper moment—the course of religious thought, the progress of missionary labour, and the changing fortunes of the Church in the various Christian nations. And whatever may be its record in other respects, the nineteenth century is certainly a memorable and eventful chapter in Church history. It has seen the great Catholic Revival that followed in the wake of the Revolution, the tide of conversions in Germany, and the Oxford movement in England. It is the age of Popes like Gregory XVI. and Pius and Leo, of saintly figures like the Curé d'Ars and Father Damien, of such

lights of theological science as Möhler and Newman. Like the earlier centuries of Christian history, it has been watered with the blood of martyrs and enlightened by the labours of an Ecumenical Council. It has seen the second birth of a great religious order, and the restoration of the English and Scottish Hierarchies.

There are, doubtless, many ways of regarding this record of religious life and activity. But few, we fancy, will be found more helpful and instructive than a consideration of the Catholic Literature of the Nineteenth Century. This method will readily occur to the student of classic antiquity, who has felt how the old Greek or Roman world still lives in its literature. And the same is true of more recent ages, and of nations nearer home. There are, no doubt, some barren periods, where there is but little literature to throw light on history. But this is clearly a reproach that can never be laid on the nineteenth century, which has been singularly rich in literary records and achievements. It is by no means easy to make a fair comparison with the past, and judge our own age with rigid impartiality. But at least we may safely say that the bulk of its literary productions exceeds that of any other century. It is true that much of this enormous output has little lasting value. And, at least in some lands, or in certain kinds of literature, the work may fall below the level of earlier ages. Yet, taking a broad survey of the whole field of European literature, we venture to think that there is no cause to fear a comparison with the past. Not only has the nineteenth century produced more books and more writers, but it can boast more great books, and more great writers, than any other period of the world's history.

This is, indeed, only what might be anticipated from a consideration of the facts, and a knowledge of the forces that work in the making of a literature. It is true that there is something mysterious in the origin and distribution of genius. But though the movement of the age cannot impart the natural gifts that make a Shakespeare or a Goethe, it may call them forth, and give them their opportunity. Hence it is no mere coincidence that the rise of a great national literature often accompanies or



follows some political or religious convulsion that rouses and quickens the minds of men. Now in the French Revolution, with its echoes in other lands, and in the answering waves of reaction, there were forces enough to waken all the latent genius of Europe, and give a fresh and far-reaching impetus to literary imagination. And the result was seen in the Romantic Movement that rose in France and Germany and passed in various phases from one nation to another.

In the literature of intelligence, to borrow a distinction of Matthew Arnold's—the literature that can be made by well-ordered industry and education—the century is naturally much richer than any that went before it. For it builds on the results of their labours. At the same time the mechanical improvements in printing, and the commercial enterprise of publishers, give fresh facilities for the cultivation of literature. The spirit of scientific research makes itself felt in the methods of criticism; and the two forces, sometimes sharply distinguished, are now blended together. Thus we have a rich literature of science, and a scientific study of literature.

Besides the various literary forms of older origin that have taken a new lease of life in the nineteenth century, there is one which the age can claim as peculiarly its own—the varied and voluminous periodical literature. The power of the press is a matter of politics or social dynamics, with which we are not now concerned. But, leaving newspapers apart, the rise and multiplication of magazines, critical reviews, and organs of science or theology, must be counted among the most significant features of the literature of the nineteenth century.

In all this life and movement, as might have been expected, Catholic literature has had its full share. For, as we have seen, some of the forces that helped in creating the culture of the age were largely religious. And in many of the nations, most conspicuous in literary progress and productiveness, the population is mainly Catholic. Hence it would have been strange indeed if no commanding genius of the age had been fired with Catholic faith, or if the new forms of literary activity had not been pressed

into the service of the old religion. This much is, or should be, obvious even to a careless observer. And as the existence of a considerable body of Catholic literature in the nineteenth century can hardly be called in question, the task of putting it on record might almost seem to be superfluous. But, in truth, there is some need for a special treatment of this branch of Catholic life and activity. For we fancy there are few, even among ourselves, who are aware of its wide range and its rich and varied nature. Nor is this surprising when it is remembered that, instead of being brought together in one place, this Catholic literature is scattered among the many-tongued nations of the world. And, often enough, the Catholic in one land has little means of knowing what is being done by his brethren in other regions. We in England are especially liable to form a narrow and inadequate notion of the Catholic literature of the century. For our own writers, with all their excellence, naturally fill but a small space in the large world of English literature. And though most of us are at least aware of the existence of other Catholic literatures on the Continent, our acquaintance with them is generally limited and imperfect.

For many among us "foreign" is almost synonymous with French; with others it may include German or Italian. And often enough it is only one branch of the foreign literature that claims our attention—*e.g.*, French works of devotion, or German manuals of theological science. And we may sometimes meet with disparaging remarks on Catholic literature, that only serve to show the narrow limits of the critic's knowledge. Thus, an English reader familiar with such scholarly publications as the *Guardian* and the *Church Quarterly Review*, and knowing nothing of the French periodicals beyond the pages of some popular journals that combine Catholic piety with an exuberant patriotism, is scarcely capable of forming a fair comparison. And even those who can appreciate the excellence of many French devotional writings are often far from having an adequate notion of the nature and extent of the Catholic literature of France—a literature richly laden with fruit in all its spreading branches. Scholarship and science,

historical research and discriminating criticism, poetry and eloquence, imaginative fiction and faithful portraiture—all are there in abundance. In sheer bulk the literary output of French Catholic writers in the nineteenth century would crowd the shelves of a capacious library; and the sight of it might well fill the most adventurous student with alarm and bewilderment. And if, in all this mass of material, there is much that is merely ephemeral, and not a little that is worthless, or worse, there is withal a large measure of excellent work that will live and bear fresh fruit in the literature of the future.

We turn from France to the kindred nations of Latin speech, and we find that Italy and Spain and Portugal can show similar tokens of the good work done in the past hundred years. Here, again, we find the national literature influenced and elevated by the spirit of Catholic faith, and every form of literary activity pressed into the service of religion. Naturally enough, the work of these lesser nations can hardly compete with the rich literature of France, either in extent or in general calibre. But this is surely no disparagement; and if it were possible to make due allowance for numbers and circumstances in each case, it might be hard to say which of them was the most meritorious.

The same consideration must be borne in mind in regard to our own English Catholic literature. For, rich as it is in many ways, it may well seem to be dwarfed by the broad proportions of its nearest neighbour. Yet, when we remember the poverty and weakness of the little flock of Catholics in this country, we might expect to find a still greater difference in the work achieved by the two nations. But the invidious task of comparison is happily impossible, not only by reason of its peculiar difficulty, but because the Catholics of all nations should be regarded, not as rivals, but as fellow-labourers. If, in this broader spirit, we look at them as one whole, the Catholic literature of England and France, with that of Italy and Spain and Portugal, will appear a rich field that might well suffice to satisfy the most avid and ambitious reader. It is indeed so vast in extent and so varied in nature, that it is by no means easy

to form a just notion of the whole in all its multitudinous branches.

Yet, when the reader has in some degree succeeded in this endeavour, what he has before him is not yet a moiety of the Catholic literature of the century. For there remains the great and growing literature of Catholic Germany, standing, to say the least, on a level with that of France, and flanked by the kindred Teutonic literatures of Holland and Flanders. And when we have brought together in an imaginary library all the religious works written in all the various tongues of the nations we have named, we have not yet exhausted the literary activity of the Catholics of these countries. For in theology, philosophy, and the sister sciences, they have combined in producing an extensive literature in the common mother tongue of the Western Church. Nor is this wholly due to the conservatism of theological professors who cling to a time-honoured custom in the language of their lectures and treatises. For there is already a considerable amount of Latin work in the more modern form of periodical literature. And along with the numerous religious organs in German, French, English, Dutch, Italian, Spanish, and Portuguese, the historian of Catholic periodical literature must not neglect to notice the journals or reviews that are written in Latin.\* These periodicals, we may add, furnish a pleasing proof of the continuity of literary activity among the Catholics of Europe. At the same time, many among them have adopted the laudable practice of giving their readers an account of the contents of some of their foreign contemporaries. This does something to counteract the isolation that too often results from difference of race or language. And by this means even those readers, who have no direct acquaintance with the foreign literatures, are enabled to know something of what is being done by Catholics in other countries. But the knowledge thus conveyed is necessarily slight, and only covers a small portion of the rich field of Catholic periodical literature.

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\* Cf. Herder's *Verzeichniss katholischer Zeitschriften des In- und Auslandes*, which contains a lengthy list of publications in seven languages, viz., the eight named above, with the exception of the Portuguese.

And the notices and citations are for the most part confined to a narrow list of the chief French, Italian, or German organs. The Dutch reviews, and those of Spain and Portugal, are generally overlooked, and their very names will probably be new to a majority of our readers. This is scarcely surprising, for we should need an organ exclusively devoted to the purpose—a Catholic *Review of Reviews*—in order to keep English readers acquainted with what is being done in the large literature of Catholic periodicals.

What has been said so far, may be enough to give some general notion of the wide extent of the field before us. Yet our preliminary survey of all the various branches of modern Catholic literature is by no means completed. For we have hitherto confined our attention to the nations of Latin or Teutonic speech, and we have yet to consider the literary work of other races. The present predominance of Russia among the Slavonic nations, might at first suggest the thought, that there was not much to be expected from this quarter. For though, as we have seen on a recent occasion, the empire of the Tsar is not altogether destitute of Catholic literature, the main body of Russian writers is naturally enough devoted to the service of Eastern Orthodoxy. But the impression thus created is, happily, misleading. For here, at any rate, political power and literary supremacy do not go together. Russian literature, indeed, is young and vigorous, and full of promise for the future. But in the present, as in the past, we fancy that the foremost place in Slavonic literature belongs to Poland. This great Catholic nation can show many a writer of renown in earlier ages, but, after all, the lamp of Polish literature has never burnt more brightly than it has done in the dark days of downfall and captivity. And the leading Polish authors have not only carried on the best traditions of the past; they have taken their full share in the literary life and movements of the nineteenth century. The waves of political revolution, that passed to Poland from her Western neighbours, only served to plunge the hapless land into deeper ruin. It was far otherwise with that literary revolution which is known as the Romantic Movement. Rich as are its results in the

literatures of France and England and Germany, to some it may well seem that its fairest fruit is to be found in the writings of Mickiewicz and other Polish poets. As might be expected, these works of genius did not exhaust the literary activity of the Polish nation. And here, as in France and Germany, we shall find a large and varied literature of Catholic books of doctrine and devotion, and religious periodicals. As an instance of the good work done in this last direction, we may mention that Dr. Kirsch, in his recent monograph on the Communion of the Saints, refers his readers to some papers on one aspect of the subject in the Polish *Przegląd Powszechny*.

Were it only for this Polish literature, the Slavonic element in the Catholic letters of the century need not shrink from comparison with the good work done by the Latin or German races. But though, for various reasons, the Poles may fairly claim the first place among the Slavs, they do not by any means stand alone. Warsaw and Cracow are not the only centres of Slavonic Catholic literature. And to form a just notion of its extent we must turn our gaze to Prague and Agram and Lemberg. There we shall find some Catholic literature in other Slavonic languages, some of which are likely to hold a yet more important position in the literature of the future.

Even the most careless observer of contemporary Continental politics must have given at least some passing attention to the language question in the Austro-Hungarian Empire—a question that has been brought into painful prominence by the unfortunate violence of the contending parties. But few, we fancy, are aware of the depth and intensity of the national movements of which this contest is the outward expression. Some years before the struggle had reached its present critical stage, the question at issue was treated with some fulness by the German philosopher Edward von Hartmann. In spite of his own instinctive sympathy with his German brethren in Austria, he felt constrained to warn them that it was a hopeless and dangerous task to contend against the advancing tide. In his view, it was the destiny of Austria to become a great Slavonic empire. And the ill-advised effort to maintain



the ascendancy of the German element would only serve to drive the Slav population—which has a large majority both in Austria and in Hungary—into the open arms of Russia, and leave the German race in a helpless plight in the presence of a Slavonic Titan.

We are not now concerned with the value of this political prophecy. And we are by no means disposed to accept all that the philosopher says on the subject of the Austrian problem. For he is certainly mistaken in assuming any antagonism between the Catholic Church and the Germans. The rivalry of races has nothing to do with religion; and Catholics, as such, have no reason for taking either side. And, in any case, there can be no ground for this assumed hostility; for the Church has no truer children than those of the German race in all its various branches. This much, however, may be safely gathered from the testimony of the philosopher. On the one hand, the Slav element in Austria is powerful and progressive, and has a great future before it. And, on the other hand, it is mainly Catholic. Hence we may naturally expect to find that these Austrian Slavs have made considerable additions to the treasures of Catholic literature. And the expectation will not be disappointed.

Here, it may be well to remind the reader that we have to do with more than one distinct language and literature. The name "Slavonic" represents, not a nation, but a group of nations. And the tongues of the Poles, Bohemians, and Croatians, though clearly akin, are as distinct from one another as Dutch is from Danish, or English from German. The most prominent language of this group, in the aforesaid Austrian crisis, is the Czech, or Bohemian. If this is, in some degree, inferior to the Polish in literary or historic importance, at the present moment it certainly seems to hold a more favourable and hopeful position. For, though Bohemia is not an independent kingdom, it has happily preserved its political unity. And while the rival German language is no longer able to keep the Czech in subjection, its presence probably exercises a wholesome influence on the Slavonic literature, both by inciting it to an honourable emulation, and by keeping the Bohemian Slavs more closely in touch with literary and scientific



progress in other lands. When we come to consider the Catholic literature of Bohemia, we shall find that it is full of vigour and youthful promise. Prague, like Cracow and Warsaw, has its Catholic organs of science and theology. And its university has already produced some scholarly works, and Scripture commentaries of no mean merit.\*

Another Slavonic speech that has obtained some prominence in the political controversy is the Croatian, which has to assert its independence in the face of the Hungarian, as the Czech does in the presence of its German rival. The name is probably little known to English readers. And some may fancy that it is only one of the many minor Slavonic idioms, or a mere dialectic variety of Polish or Russian. This, however, is very far from being the case. The Croatian, which is in substance the same as the Servian, is in many ways one of the most important and interesting of all the Slavonic languages; for, besides preserving some of the original tenses that have been lost by all its neighbours, it has struck out new inflectional forms of its own. And, as the language of the independent nations of Servia and Montenegro, it has a firmer footing than those dialects which are confined to subject provinces, and are in some instances restricted or threatened by the speech of the dominant race. The great mass of the Servians and Montenegrins belong, like so many Slavs, to the Eastern Church. But the Croatians of Austria are mainly Catholic. And it will be found that, here also the national movement and intellectual progress of the nineteenth century have resulted in the growth of yet another branch of Catholic literature.

The Ruthenian, or Little Russian, which is closely allied to the Russian, covers a large tract of territory, partly in Russia itself and partly in Austro-Hungary. It is, indeed, more widely spoken than any of the kindred tongues, of which

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\*As an instance, we may mention an exhaustive exegetical and liturgical commentary on the Psalms and the Scripture canticles of the Breviary, by Dr Jaroslav Sedláček, a distinguished Catholic Orientalist. The first volume of this work has just been issued from the press, in Prague. It forms a portion of the series, *Vyklad Knih Pisma Svatého Starého Zákona*.

we have already treated. But it is of less importance here as the great majority of the Ruthenians belong, like the Russians, to the Eastern Orthodox Church. There are, however, some three millions of Uniat Ruthenians living in the territory of the dual Empire, in Galicia and in some parts of Northern Hungary. Here they have full liberty in the exercise of Catholic worship, and there are numerous churches of the United Eastern Rite, with flourishing schools. And this necessarily implies the existence of some literary activity among the Catholic Ruthenians. Besides the four Slavonic tongues already mentioned, there are others, such as the Slovakian, the Slovenian, and the Sorbian, whose literature may demand at least some passing notice.

This large and growing literature of the Catholic Slavs makes a very considerable addition to the mass of literary work produced by writers of German or Latin languages. But when we have included all this in our field of view, the whole of modern Catholic literature is not yet before us. For we have still to speak of the work done by a great Catholic nation, in some ways more important than many of those which we have already noticed. But it is only natural to look first at those which are nearer to us in race and language. The Slavonic tongues may, indeed, seem somewhat strange and unintelligible, when they are compared with such familiar idioms as French, or German, or Italian. But at least they belong to the European family of speech, and bear clear tokens of a remote relationship with their Western neighbours. It is far otherwise with the Magyar, or Hungarian, which belongs to a totally different system—the group which includes such languages as the Turkish, the Tartar, and the Finnish or Suomi. And even in this group the Magyar holds a somewhat isolated position. This, indeed, is only natural, for, unlike many of its congeners, it is the language of a highly cultured and progressive people.

In the political storms and revolutions of the century, Hungary has played an important part. And the struggles, whether in peace or in war, with the Slav and the Teuton, have only served to inflame and intensify the national

patriotism. Hence it is not surprising to find that the century that witnessed the war of independence and the eventual recognition of Hungarian nationality, has also seen the rise of a rich and vigorous Magyar literature. And when it is remembered that a large proportion of the population is happily Catholic, while the Church of Hungary is in a flourishing condition, we need hardly add that the Magyar is the language of a considerable Catholic literature. As might be expected, the very names of the works and authors of Catholic Hungary are but little known in this country. But before we have done we hope to do something to break through the barriers that separate us, and make our readers acquainted with some of the best Magyar writings. As we shall see when we come to deal more fully with this subject, Catholic Hungary is well and worthily represented in the field of periodical literature, and numerous religious organs and theological reviews are published, both at the capital and in the provincial cities.\*

Of the various Catholic literatures already noticed in this preliminary survey of the field before us, a considerable number find a home within the broad bounds of the Austro-Hungarian Empire. To these, we may add yet another in the literature of the Catholic Roumans of Transylvania. This people of Latin speech occupies a somewhat singular position in the midst of Slavs, and Magyars, and Germans. Like their neighbours the Ruthenians, the majority of the Roumans belong to the Eastern Church, and their language and religion connect them with a larger body outside the limits of the dual Empire. But here again a considerable part of the nation is happily united with the Holy See, and has an organised Church government, and a system of Catholic education.

Looking back on the wide range of territory that has been traversed, we may find that one or two branches of literature have passed unnoticed. Thus, in Austria, and in the island of San Lazaro, near the coast of Venice, there are colleges of Catholic Armenians, whose literary activity is out of all proportion to the smallness of their numbers. And coming nearer home, in France and Ireland, besides

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\* Cf. *Magyar Könyvkereskedők Evkönyve*—III. *Egyházi Lapok*.

the good work done by Catholics who write in French or English, we must note the presence of the native Celtic literature, which has lately taken a new lease of life. In France, moreover, there has been a revival of Provençal letters. Many religious publications have been issued in the Basque tongue, and something has also been done in Lettish and Lithuanian. And besides all that has been produced in these and other European languages, we must remember that Catholic missionaries in the far-off heathen world have done no mean amount of literary work in the various idioms of the native races.

As we need hardly say, this wide field of Catholic literature is at least as various in its character and literary merit as it is in the numerous tongues wherein it finds expression. And if we were to adopt a high standard of criticism, we might soon simplify our task and reduce its proportions. For, as Lamb tells us that there are books which are not books, so we may say in the same sense that a good deal of this literature is not properly literature. Even if we took this course and confined our attention to the works of our great poets, historians, and theologians, there would still be an abundance of materials ready to our hands. But, for our present purpose, it will be well to take a wider and more comprehensive view. For even those compositions which betray no trace of genius, and have no hope of living as literature, may yet furnish welcome evidence of religious activity, and throw light on the movements of the hour. Apart from this consideration, we confess that we have but scant sympathy for the severe purism affected by certain critics. It is doubtless right and needful to sit at the feet of great masters, whether in art or letters. But the reader who confines his attention to a library of masterpieces, or a selection of the best books, will lose much both of pleasure and profit. And this narrow and exclusive spirit is too often the sign of a false or perverted taste. For, after all, there are beauties of their own in writings of a humbler order, and great lessons may be learnt from little men.

It is high time to turn our attention to a closer examination of modern Catholic literature in the various nations of

Europe. But, before we enter on this attractive task, it may not be amiss to add a word of warning. As we have said already, we have no wish to make any invidious comparisons between the various Catholic nations. Hence, when we come to treat them in turn, the reader will understand that the order observed is not the order of merit. Naturally enough, some of the more important branches will claim our early attention, and occupy us longer than the others. But the precise order in which we deal with the different nations or races is partly accidental, and partly due to considerations of convenience.

For various reasons, which we need not enumerate, we may begin with the literature of Catholic Germany. This will naturally include the literature of the German writers of Switzerland, Austria, and other regions outside the new Empire. For, in this matter, we need take no account of mere political barriers, and may treat as one whole that larger Germany, which extends

“ So weit die Deutsche Zunge klingt,  
Und Gott in Himmel Lieder singt.”

If not absolutely the first in extent and in intrinsic merit, this German Catholic literature is undoubtedly one of the largest and most important. We may add—and this is one reason for giving it our first attention—that it belongs in a more special manner to the nineteenth century. If we look back to the earlier years of the eighteenth century, we shall find another rich harvest of literature in France, and in her Southern neighbours; while the chief German thinker was content to write in French or in Latin. But in this matter a vast change has come over the face of Europe. The eighteenth century was called, with some reason, *Le Siècle Français*. If the nineteenth were to take any national name, we fancy it must be called the “German Century.” In the world of politics, the most significant fact was the rise and consolidation of the new German Empire. Little more than a hundred years ago, Prussia was regarded as one of the minor nations; and Germany was, like Italy, “a geographical expression.” And when the nineteenth century opened it seemed as if the work of

Frederick had been frustrated, and a divided Germany was prostrate at the feet of Napoleon. Yet the century was to witness the war of deliverance, the gradual growth of Prussian power, and the triumph of German unity. But the conquering progress of Germany was even more marked in the peaceful fields of science and letters. And, here, the conquests were carried beyond the bounds of the empire, for the inspiring influence of German genius and German scholarship has made itself felt throughout Europe as one of the chief forces that made and moulded the mind of the century. This fact must be familiar to English readers; for nowhere has the German influence been more strongly felt than in this country. We have, indeed, been flooded with critical theories and philosophies, like many more homely and harmless articles, "made in Germany."

In spite of their increased interest in the German language and literature, we fear that some Englishmen are still under that strange delusion, that the people of Germany are mainly Protestant, and that Catholicism is somehow confined to the Southern races of Europe. It is true that the names of a few famous writers must have made even the general reader aware of the existence of some German Catholic literature. But we fancy that, even among ourselves, there are many who have no adequate notion of the treasures contained in that literature, or know how largely the Catholics of Germany have shared in the general movement of German science and letters.

This is, indeed, a further reason for giving special prominence to this part of the Catholic literature of the nineteenth century. But, here, the great abundance of the materials renders the task one of peculiar difficulty. For how can we contrive to crowd a picture of this vast and varied literature into a section of a single article? Anything like completeness in the account is clearly out of the question. Even with a large space at our disposal, we could hardly hope to avoid some omissions; and, in that mass of miscellaneous writings, something worthy of note would be sure to escape our attention. But, in the present case, much must be intentionally omitted. For any attempt to notice all the more important books and authors would



crowd our pages with an unmeaning list of names ; and, to use a familiar phrase, the reader would not be able to see the wood for the trees.

If we are not mistaken, the best course will be somewhat as follows : In the first place, we may examine the chief forces at work in the literary and religious movements of the century ; and, here, some of the most eminent German writers may be closely considered, not only in themselves, but as leading types of the Catholic literature, and as factors working in its formation. After this, it will be enough to give a sketch on broad lines of the general contents of the literature, in all its various branches.

As we have lately been reminded by more than one writer, the main current of thought in literature, and in religion, was affected, and that in various ways, by the cataclysm of the French Revolution, as well as by the contemporaneous and analogous convulsion in German philosophy. Here we find the source of the Romantic Movement, which, in its turn, had such a powerful influence in the Catholic Revival. We can see these various forces combining in the movement initiated by the Oxford Tractarians. For, as is well known, the writings of Scott, and Coleridge, and Southey, had some part in preparing the way for that religious revival. And, on the other hand, the first overt act of that movement was clearly due to a reaction against the measures of a party whose policy was—is in some degree—one of the fruits of the great democratic revolution. It must be confessed, however, that in this case the connection is somewhat remote. It is otherwise in Germany, where the relation of cause and effect is seen, so to say, on the surface. For, here, the selfsame men are found taking part in the struggles of the Revolution, or in the Romantic Movement, and eventually becoming leaders in the Catholic Revival.

The most conspicuous instance of this was Joseph von Görres, who may well be regarded as the most powerful factor in the formation of German Catholic literature. Others, indeed, have surpassed him in this or that particular direction. And we might look elsewhere for the foremost representative of German scholarship, or theology, or historical



science. But Görres alone might be allowed to stand for them all. For in the chequered life and the varied and voluminous writings of this many-sided man, the whole history of the century seems to be unrolled before us. Something of the same universality belongs to Goethe, whose genius dominates the wide realm of German literature. But though he soared higher, he scarcely flew so far afield; for he held himself aloof from the political and religious movements of the age. Görres, on the other hand, was in close touch with all the life around him, and took a prominent part, now in the political revolution, now in the struggle for German freedom, in the religious reaction, in natural science and mystical theology, in mediæval romanticism and Oriental scholarship. Far more truly than the famous Cabal minister, he was

“A man so various that he seemed to be,  
Not one, but all mankind’s epitome.”

At the same time, he showed real power in all this multitudinous activity. And it cannot be said that he was open to the reproach of Margites. Nor was there any weakness or waywardness in his changes. On the contrary, the careful student may discern a real unity and consistency in his chequered career. And strength is, perhaps, his most distinguishing characteristic. Those who begin by supporting a revolution, and afterwards become the champions of authority, too often pass from one extreme to the other. But, in this sense, Görres was never a reactionary, or a renegade. And to the very last he is still found fighting for freedom. Born in 1775, he had already entered on an active career, before the opening of the nineteenth century. When the fire of the French Revolution spread to the Rhineland, the young Görres was one of a band of ardent democrats, who favoured the project of incorporation in the Republic. And, with this object in view, he went as a delegate to Paris; and had an interview with the First Consul, in whom he already recognised the future Emperor. Happily, this first political effort ended in failure. And the young Republican, having experienced a disillusionment, returned and betook himself to a life of

scientific and philosophic studies. But when the war of independence broke out, he came forth to fan the flame of German patriotism. His paper, the *Rhenish Mercury*, became one of the chief forces in the struggle, and it is said that Napoleon himself called it the fifth of the great powers allied against him. At the close of the war, Görres soon found himself engaged in another strenuous struggle, this time against the domestic foes of German freedom. The *Rhenish Mercury* was suppressed by the Prussian Government, and the tribune of the people had to seek refuge in French territory.

To this crisis we owe one of the author's most important political writings, *Deutschland und die Revolution*, which is, we believe, the only one of his works that has appeared in an English version. The character of the volume naturally suggests a comparison with Burke's famous "Reflections." Dealing with different phases of the same great revolutionary movement, the two books have much in common. Both are marked by the same vigorous eloquence and moral earnestness. But if Burke's pages are adorned with more purple patches, the German writer has the advantage in breadth of view and in philosophic statesmanship. And though the crisis which called it forth belongs to the past, the students of politics will do well to consult the earnest and eloquent pages of "Germany and the Revolution." With the political arguments of the book, we are not now concerned. And we only notice it here; because it serves to illustrate the author's character, and foreshadows the great work which he was to achieve for the cause of Catholic liberty. Here, as in his other writings, the man himself seems to stand before us, and across the tract of years he still speaks, and the reader seems to catch the very tones of his resonant voice. Thus, in a few words, he describes his own character as a publicist: "A stranger to the fear of men, and that timid apprehension which would only tell the truth by halves, he [the author] has always spoken the sentiments of his heart without hesitation, and without reservation" (p. 9). And in another place, when noticing a gross attack of some Court follower, he says proudly that he does not

mind what is said of himself, "as I conceive my honour is not dependent on the idle and impertinent scandal of cabinets and courtiers" (p. 53).

In this political discussion, there was but little occasion to touch on religious topics; and, as may be seen from some *obiter dicta*, the author had not yet acquired a full grasp of Catholic principles. Yet even here, when he was but beginning his return to the Church of his childhood, there are some passages that seem to foreshadow his future office in the renovation of Catholic Germany. For, while he seeks to save the State by a timely recognition of the needs of the age, he points out the path of reconciliation between religion and modern thought and science. "New fathers of the Church will then arise, who, in a still greater degree than the old appropriated the knowledge of the Greeks, will obtain a mastery over the wisdom of the age, which will yield a ready obedience to its sovereign, and thus the sciences will again adorn their head with its starry crown" (p. 316).

In a later political work, *Europa und die Revolution*, the Catholic sympathies of the writer were more pronounced, and about this time we find him collaborating with Friedrich von Schlegel and Clemens Brentano, and other leaders of the Romantic Movement in Germany, and coming in contact with the Comte de Maistre. These earlier writings of Görres rendered a lasting service to Germany, and the careful student of history must allow that they bore no mean part in the revival of the national feeling, and helped to prepare the way for the ultimate triumph of unity. But now the author was called to another yet more important work, and from this time forward he devoted his great powers to the service of religion. Meanwhile his literary activity continued unabated. Besides his political writings, he had already published a history of Asiatic Mythology, and some translations of Persian poetry, as well as some scientific papers. And his Catholic works were not less varied in their nature. One of the most considerable of these was his "Christian Mysticism," which still remains a classic authority on that mysterious subject.\*

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\* *Die Christliche Mystik*, 4 vols. 1836-42.

But though some will probably regard this as the author's chief production, we are inclined rather to give this place of honour to his "Athanasius." This latter work—a small book or large pamphlet called forth by the arbitrary action of the Prussian Government in arresting the Archbishop of Köln—bears a close resemblance to the author's earlier writings, such as the aforesaid *Deutschland und die Revolution*. And as these had given a fresh impetus to the national movement, so did the "Athanasius" rouse and rally the forces of Catholic Germany. Sixty years have passed since its first appearance, and during that time the whole face of Germany and Europe has undergone many changes. Hence it might be thought that the book can only be of interest to the student of history. This is certainly the case with those pages that deal with the particular points at issue between the Archbishop and the Prussian Government. But here, as in his other writings, Görres goes beneath the surface, and grapples with the roots of the problem. And from the discussion of this one crisis, he passes to an eloquent and vigorous vindication of the fundamental principles of Church authority and religious freedom. Those who have read the book, and know something of the far-reaching effect of its publication, can readily understand why the name of Görres became a watchword to the German Catholics in after years, when they were passing over another similar crisis. And at the present day the literary organs of the *Görres-Gesellschaft* are adorned with the figure of St. Athanasius.

We have only touched on the voluminous writings of Görres and the influence of his dominant personality on Catholic thought in Germany. But, though loth to leave him, we must now turn our attention to other leading lights of Catholic literature. If Görres is chiefly associated with the Revolution and the stormy seas of politics, Friedrich von Schlegel and Clemens Brentano hold a scarcely less conspicuous position in the great literary and Romantic Movement. Schlegel, indeed, while one of the recognised leaders of the Romantic School in Germany, was himself something more than a poet and writer of romances. And

much of his most valuable work belongs to the field of philosophy and scientific scholarship. In this country he is probably most widely known by his "Philosophy of History," an English version of which has been included in a popular library. But in some respects his earlier and smaller volume, *Ueber die Sprache und Weisheit der Indier*, is a work of yet greater importance; and, though it may be little read at the present day, it marked an epoch in the history of European literature and scholarship. Schlegel was not, indeed, the first to enter on the field of Sanskrit studies, for others were before him both in England and Germany. But it may be truly said that he was the first to seize the real significance of the relationship between the Indian and European languages. His little book on the language and wisdom of the Indians may be regarded as the foundation of modern scientific philology. And the late Professor Max Müller has likened it to the wand of a magician.

Apart from this scientific value, the book has no mean literary merit, and the poet and philosopher, as well as the scholar, may be recognised in its pages. Some of its readers will doubtless turn with special interest to the closing chapter, with its versions of some specimens of Indian poetry. It was no light task to bring the Sanskrit muse within the reach of German readers; and Schlegel's attempt to reproduce the measure of the Indian *Sloka* was a somewhat hazardous experiment, only justified by its success. It will be enough to say that, while his services to philology were commended by Max Müller, his poetic translations won the warm praise of Heine, in other respects a somewhat caustic critic of the Romantic leaders. And, what is more to our present purpose, the book saw the light in the same year—1808—in which its gifted author was received into the fold of Catholic unity.

Schlegel's colleague, Clemens Brentano, was hardly on the same high level; though he also holds an important place among the leaders of the movement. By his work, in conjunction with Arnim, in collecting and editing the old songs and ballads, he rendered a valuable service to German letters, and did for the songs of his country what

Scott and Percy have done for our own ballads. And it may be that, when his original poems or romances are forgotten, the *Des Knaben Wunderhorn* will keep alive the memory of Clemens Brentano. Like Görres, he, too, came of Catholic parents, but in his early manhood he had strayed from the practice of his religion. In his later career as a fervent Catholic, his chief literary work belongs to the domain of mysticism, viz., the "Life of Christ according to the Visions of Anne Catharine Emmerich."\* This appeared after the poet's death; but he had already published, in 1833, the volume on the Dolorous Passion, which has since had a large circulation in French and English versions.†

Another Romantic writer, who deserves at least some passing notice, is Zacharias Werner. If his literary labours have less lasting value than those of Brentano and Schlegel, the story of his strange career is strikingly significant of the wave that was sweeping over German thought and letters. The nineteenth century has seen some remarkable conversions to Catholicism; but we doubt if there were any so startling as that which made the mystic dramatist, the poet of "Martin Luther," into a Catholic priest and a religious preacher. Werner's "Luther" is still before the public, but his later Catholic labours are in some danger of being forgotten. Naturally enough, the poet's conversion drew down some bitter attacks on his devoted head. But it is pleasant to recall the fact that his character and his sincerity have been defended by a great English writer, Thomas Carlyle. And, to some of us, it may seem that this vindication of Werner should save Carlyle himself from the needless severity of certain Catholic critics.

Among the dominant forces at work in the making of nineteenth century literature, a special place must be given to the revival of interest in historical studies. Closely connected both with the revolution in politics and in philosophy, and with the Romantic Movement in litera-

\* *Das Leben Jesu Christ nach den Gesichtern der A. K. Emmerich, aufgeschrieben von Cl. Brentano.*

† *Das bittere Leiden Unseres Herrn J. Chr.*



ture, this is still a distinct feature in itself. And though some of the writers noticed above have had a share in writing, as well as in making, history, we must yet add another name as a special representative of the historians, and as an illustration of the connection between Catholic truth and historic researches. For this purpose we can hardly do better than take as a type of the class, August Friedrich Gfrörer. In the long line of German historians—whether Catholic or Protestant—there are not a few more illustrious names. And during the forty years that have elapsed since his death, much of his work has naturally been superseded by later researches. Yet his voluminous writings remain a monument of German industry and thoroughness, and they were manifestly written in the spirit of the true historian.

By some happy instinct, his earliest volumes were devoted to a subject that was destined to fill a large space in the historic criticism of the century—the history of primitive Christianity. The two preliminary volumes on *Philo und die Jüdisch-Alexandrinische Theosophie*, which appeared in 1835, attracted some attention, and were frequently cited by Strauss in his *Leben Jesu*, which followed closely after this work of Gfrörer. Some readers thought to flatter the historian by hailing him as the forerunner of that monument of destructive criticism. This helped to hasten the appearance of the subsequent volumes on early Christianity. For Gfrörer was anxious to show that he regarded the subject from a very different standpoint. As he had himself passed through a period of rationalism and unbelief, and still held some bold views of his own on matters of revealed religion, he did not join in the natural outcry of ordinary orthodox critics. But he insisted at once that the work of Strauss was not historical. It was not an appeal to the facts of the first century, but an attempt to measure them by modern Hegelian metaphysics. In this criticism we can see Gfrörer's own leading principle, which was expressed in the motto on the title-page of his work on Philo: *Non sibi res, sed se submittere rebus*. In these earlier writings, there is much that falls far short of orthodox doctrine; but it is impossible to doubt the author's honest



desire to seek and find the truth. And it is a satisfaction to know that this search was not to be in vain. It is a curious comment on the views of the Tübingen school, that in this stage of his development Gfrörer had already come to regard the Fourth Gospel as the trustworthy testimony of one who was clearly an eye-witness. But he still looked on the other three as the outcome of early legend.

As we turn over the pages of these German histories of sixty years ago, we are forcibly reminded of the fact that in our own country another great writer was then engaged, like Gfrörer, in confronting the religious problem of the hour, and standing forth as the champion of Christianity in his own way. There is a wide difference between the German historian just emerging from the cross-currents of rationalism, and the eloquent advocate of Anglican orthodoxy. But Newman and Gfrörer were alike in their earnest love of truth, and both, however unconsciously, were already on the road to the Church of their fathers. Curiously enough, before his ultimate conversion to Catholicism, Gfrörer was to become the historian of the Protestant champion, Gustavus Adolphus. It was not till 1853 that he was received into the Church, where his wife and children had already found a refuge. A history of the great mediæval Pope, Gregory VII., was, appropriately enough, one of the most conspicuous of his later writings.

Among the writers already mentioned, two, at least—Görres and Schlegel—are undoubtedly men of rare genius, and they justly hold a high place in the ranks of Catholic literature, both for the books they have left us, and for their far-reaching influence for good, alike on their contemporaries and on the following generation of Catholics. And, though we cannot venture to class the writers in the order of merit, it may be safely said that these two are luminaries of the first magnitude. But to some it may well seem, that another name has, perhaps, a yet better claim to the first place in the hierarchy of German Catholic literature. For, though Schlegel may be the deeper thinker, and Görres may have wielded a more powerful influence, if we look at the intrinsic worth of the author's own writings, we fancy that the palm must be allowed to John Adam Möhler.

Certainly, in the highest region of theological literature, his *Symbolik* must be regarded as one of the chief achievements of the century. And were it not for Cardinal Newman's "Essay on the Development of Christian Doctrine," this book would probably stand alone in undisputed supremacy. As it is, the two may be left together; and it would be no light task to judge between them, or to find a third of equal merit to set beside them. It is worthy of remark that, in their treatment of theological doctrine, these two great divines exemplify two leading principles in the science of the century—the principle of evolution, and the use of the comparative method. For the Essay on Development has been likened to the "Origin of Species"; and the *Symbolik* is a study in comparative theology.

The German author was certainly less fortunate in his subject. For the conflicting tenets of the various confessions seem to offer only a bewildering mass of unmanageable material, already worn threadbare in three centuries of weary controversy. Was there aught to be said that had not been said already? And, in any case, the comparison of views formulated by others might seem to offer little scope for original writing. The book might be a meritorious compilation, and an effort of learned labour. But could it be anything more? Yet the unpromising nature of his subject only served to make the author's triumph more conspicuous. The *Symbolik* is not merely an orderly and scientific presentment and analysis of Catholic and Protestant doctrines. It is manifestly a work of genius, and belongs to literature no less than to theology. The living unity of the Catholic teaching is brought home to the mind of the reader, and its full meaning is made more apparent, by the careful comparison with the opposing views of the Reformers. The new doctrines are luminously stated, and weighed in a just balance; while fresh light is thrown on the causes, to which they owe their origin. And while the contrast discovered is often sufficiently startling, the author does not neglect the points on which there is happily some agreement; and he takes care to show us the elements of truth contained in the various divergent systems. Nor does he fail to do justice to the

motives of the Reformers. It is a relief to turn to his pages from the dull works of pedants and the jar of acrimonious discussions.

But while Möhler's purpose was plainly pacific, his calm and luminous presentment of the truth was, naturally, far more effective, and far more damaging to the non-Catholic systems, than a volume of vigorous controversy. Hence it is no wonder that the appearance of the *Symbolik* came like an electric shock that was felt through all the regions of German theology. It was hailed with enthusiasm by the Catholics, while discerning Protestants were at once aware of the presence of a new danger. Various critics came forward with a counterblast, among others being the redoubtable Dr. Baur, of Tübingen. Möhler replied to his assailants in a separate work, for he wisely declined to mar the subsequent editions of his masterpiece by the introduction of ephemeral controversy.

Unhappily for Catholic literature, the great theologian's life was cut short at the early age of forty-two. But besides his *Symbolik* he has left us many valuable volumes. Among the most important of these were a work on the "Unity of the Church," and a Life of St. Athanasius. These had appeared before the "Symbolism"; but most of his other writings were published after his death by the care of his friends and disciples. His Church History was edited by Gams, his Patrology by Reithmayr, and his minor works by Döllinger. Reithmayr also brought out a commentary on the Epistle to the Romans, partly based on the manuscript notes of Möhler. It was this author's original purpose to edit his master's manuscript, but, finding that it was not sufficiently advanced towards completion, he decided to write the commentary afresh. The book as it was issued bears a curious trace of its twofold origin, for, though Reithmayr's name alone is on the title-page, the first twenty sheets are marked at the foot *Möhler, Römerbrief*.

From the language held by Reithmayr in his preface to the Patrology, it is easy to see that Möhler's work was by no means confined to his published writings, and it may be safely said that much of the best German theology of the

next generation was indirectly due to his inspiring influence. And in yet wider regions the same spirit that was working in such minds as Görres, and Schlegel and Möhler, was making itself felt with the happiest results in every branch of theological literature. Looking at the good work already done by these writers in the earlier part of the century, a judicious observer might have been led to entertain high hopes of the future. But the actual result, in the last fifty years, has probably surpassed the most sanguine anticipations.

We have attempted to indicate some of the chief forces at work in the formation of the German Catholic literature of the century, and in so doing we have already had to notice some of the masterpieces of its leading writers. It remains for us to give, at least in outline, some account of the rich and varied literature that has resulted from these labours. In view of the abundance of materials and the exigencies of space, we must be content to take a few specimens from each of the various branches. For this purpose the collection of standard works known as the Freiburg Theological Library may serve as a convenient starting point. As many of our readers are aware, this valuable library is a series of original works on Theology and its kindred or subsidiary sciences. Dogmatic Theology is treated at some length in the four volumes of Scheeben's *Handbuch der katholischen Dogmatik*, which is known to many in this country from the abridged English version of Wilhelm and Scannell. Besides this, there is the more compendious manual of Dr. Simar; while in a second series of the library we find separate treatises like Dr. Gihl's work on the Sacraments. Church History is worthily represented by the three goodly volumes of Cardinal Hergenröther's *Handbuch der allgemeinen Kirchengeschichte*. Moral Theology is treated by Dr. J. Pruner, Pastoral Theology by Dr. Renninger; and Canon Law by Dr. Vering. Biblical Archæology is represented by the posthumously published work of Dr. Schegg, and for the more modern science of the critical Introduction to the Scriptures we have the valuable volume of Dr. Kaulen. Patrology, another recent addition to the cycle

of sciences, enjoys a double representation, being treated both by Alzog and by Dr. Otto Bardenhewer. Thalhofer, who is known to many readers by his excellent work on the Psalms, contributes two volumes on the Liturgy. Besides this, we must mention the four volumes on the History of Dogma, by Dr. Schwane; the late Dr. Hettinger's well-known work on Fundamental Theology or Apologetics; and Kihn's *Encyclopædia and Methodology of Theology*.

It must be confessed that this forms a singularly rich collection of works on theological science. And looking at its wide range, and the high merit of the various books which it contains, the Catholics of Germany might well be proud of their literature, even if there was nothing worthy of note outside this Freiburg Library. Probably some Catholics of less favoured nations may fancy that a library, to which they could show nothing equal, has really exhausted the treasures of the German literature. But, in truth, this is very far indeed from being the case. Rich as it is, the collection is but a drop in the ocean of German Catholic literature. And to readers who have some knowledge of that literature there is scarcely a book on the above list that will not at once suggest the names of numerous other works by the same author, or other treatises on the same subject. Thus, Cardinal Hergenröther's History will remind them of his work on Photius, his invaluable treatise on the "The Catholic Church and the Christian State," and his masterly refutation of "Janus." And while it is doubtless the best manual of its kind, this is certainly not from any lack of worthy rivals. Nor can we regard it as the chief historical achievement of Catholic Germany, when we remember such monumental work as the fifty-three volumes of Count Friedrich Leopold von Stolberg and his continuators; Hefele's "History of the Councils," Janssen's "History of the German People," and Pastor's "History of the Popes." These rise before us with a host of lesser works of no mean merit—histories of special periods, or of local churches, or of separate branches of religious life and sacred study; histories of literature, of philosophy, and theology, of the Scholastics,

of the German Mystics; with countless monographs of historical biography.

In the same way Scheeben's work will open up another vista of volumes. Long as it may seem to readers of these degenerate days, it is almost dwarfed by a comparison with the voluminous *Dogmatische Theologie* of Dr. Heinrich. And these two recent writers are but following in the footsteps of a host of their Catholic countrymen, who have given us whole courses or special treatises of theology in the vernacular—to say nothing of that other band of German divines who write in Latin. Among these varied volumes of German theology, a special place must be given to Father Kleutgen's historico-theological *Theologie der Vorzeit*. This naturally reminds us of the learned Jesuit's companion work on mediæval philosophy, *Philosophie der Vorzeit*. And this again opens up another rich vein of literature; and we see before us such works as Stökl's *Geschichte der Philosophie*, or Karl Werner's "Life of St. Thomas," with many a goodly philosophic treatise in Latin or German. Father Kleutgen's name, we may add, suggests a further reflection, for it will naturally remind the reader of the good work done in every branch of Catholic literature by the German Jesuits.

We might go through every volume on the list, with much the same result in each instance. Thus, Hettinger's "Apologetics" will remind us of the kindred work of Schanz, of Döllinger's *Heidenthum und Judenthum*, or Fischer's valuable volume on *Heidenthum und Offenbarung*. Vering's "Canon Law" will readily recall to memory the classic works of George Phillips, one of the most illustrious of the band of German converts to Catholicism. Kaulen's Introduction will remind us of the earlier work on the subject by Dr. Leonard Hug—one of those books by German Catholic scholars that have found their way into Clark's Foreign Theological Library. And from this we are naturally led on to the subject of Exegesis and critical commentaries on Scripture, such as those of Schanz and Schegg and many more. To close this rapid view of a larger library than that of Freiburg, we may mention the valuable Theological Cyclopædia of Wetzer and Welte, in which the



various subjects of sacred science, and all the names and places in religious history, are treated in signed articles by such high authorities as Hettinger, and Hergenröther, and Hefele.

As all that has been mentioned so far is of a somewhat scientific and technical character, it may be well to add a word on other branches of letters. Here, as elsewhere, the rich dogmatic theology is naturally accompanied by a goodly array of devotional volumes and popular catechisms. The masterpieces of liturgical science find a counterpart in many excellent manuals of prayer and hymn-books for the people. And besides the critical commentaries on Holy Scripture, we meet with such works as Schuster's admirable Bible History for schools. Nor have German Catholics been wanting in the field of secular scholarship and scientific philology. We have already had occasion to mention what Schlegel did for Sanskrit studies. And it may be of interest to add that the kindred branch of Iranian philology owes much to the labours of another Catholic scholar. No student of the *Zend Avesta* can forget the name of Windischmann, a writer who, like Schlegel himself, rendered good service to religion as well as to learning. Curiously enough, other Catholic scholars have been conspicuous as professors or students of the language of Zarathushtra, as we shall see when we come to deal with the writers of other regions. Besides these works of science and scholarship, Catholic Germany has withal a lighter vein of literature. In token of this, it may be enough to notice the charming stories for children that come from the fertile pen of Canon Schmid, and the poems and prose writings of the Countess Ida von Hahn-Hahn.

To complete the picture, we may now take a survey from a different standpoint. When papers from a periodical are published as a book, it is the fashion to speak of them as appearing in a permanent form. Yet, in another aspect, it may be said with truth that, of the two, the periodical is the more permanent. Books come and go. They have their vogue for a while, and then, with but few exceptions, they pass into oblivion. But a well-ordered periodical



tends to become a continuous and abiding force in the national literature. It is at once a link with the past, and a means of securing united action in the present. Görres and Schlegel, and the other leading men of sixty years ago, did much for Catholic literature by their own writings, and by their influence on their younger contemporaries. But besides this, by a happy inspiration, some of them took the precaution of establishing a safe channel for carrying on the work to after generations. And the various religious organs, some of which have been flourishing for seventy or eighty years, are an unmistakable and pleasing proof of the progress and continued activity of Catholic Germany. In confirmation of all that has been said of the German literature, its wide range and varied excellence, and its present flourishing condition, we need only point to Herder's long list of upwards of one hundred and sixty religious periodicals. Foremost in this goodly array are such standard organs of theology and literary criticism as the *Historisch-politische Blätter* of Munich, founded by Phillips and Guido Görres, the *Theologische Quartalschrift*, the *Katholik* of Mainz, and the Jesuit *Stimmen aus Maria-Laach*.

Of the merits of some of these we need scarcely speak, as, thanks to Dr. Bellesheim, our readers have been made acquainted with the chief contents of many of their numbers. Most of the great writers we have mentioned have contributed to one or other of these organs; and not a few important books first saw light in their pages. The above reviews are examples of the scientific and theological periodicals, but it is well to add that there are many more in the same category. As another instance, we may mention the *Theologisch-praktische Quartalschrift* of Linz, which has now been in existence for more than half a century. This review contains a fund of varied information, which must make it a welcome aid to the country clergy. Like other theological quarterlies, it has articles on doctrinal questions, and numerous literary notices. But its special feature consists in the discussion of a series of moral cases, or practical points in liturgical science and pastoral theology. As an instance of an organ of a more purely speculative nature, we may take the *Philosophisches Jahr-*

*buch der Görres-Gesellschaft*, which we have already had occasion to cite in these pages. The same society also issues a similar annual devoted to History. These may be matched by other organs devoted to Canon Law, to Christian Art, to Preaching, to the relations of natural science and theology, and to the study of Holy Scripture. Besides this, there are many periodicals designed to promote some practical work or some special devotion. Such are the various organs of foreign missions, the *Armen-Seelen-Blatt*, and the *Sendbote des Göttlichen Herzens Jesu*, which answer to similar periodicals of the same name in this country. Lastly, as an instance of a lighter vein of literature, we may mention the *Alte und Neue Welt*, an illustrated organ for family reading, which combines edification with amusement and literary and artistic merit.

What has been said so far, may serve to give the reader some notion of the rich literature which the German Catholics have produced in the nineteenth century. The numerous books and periodicals, of which we have spoken, would fill a spacious library to overflowing, and their general excellence is of a high standard. And, as we have said, the present sketch lays no claim to completeness. Many works of importance have been barely noticed, and others have been passed over in silence. And but for the limits of space and the demands in other quarters, we could gladly linger on their merits and add to their number. For our present purpose, however, the above may perhaps be sufficient. But there is one important point on which we would fain add a word, before we take our leave of the German literature. On an earlier page we had occasion to mention the fact that the publication of one of Gfrörer's works was hastened by the appearance of the *Leben Jesu* of Dr. Strauss. And we cited the historian's criticism on that too famous effort of German rationalism. As we need hardly remind the reader, Gfrörer was by no means the only author who was thus affected; for the work of Strauss caused a widespread commotion in the theological literature of Germany and of Europe. Looking on the one hand at the spread of irreligion and unbelief in the earlier years of the century, and on the other at the undoubted ability of

the writer, there seemed only too much reason to fear that this attack on the central citadel of Christianity might have disastrous effect. But, though considerable harm was undoubtedly done in many minds, the general result was by no means an unmixed evil. For, in more ways than one, the book provoked a vigorous reaction.

Even amongst advanced critics, it was soon felt that Strauss had gone too far in his work of destruction. And compared with his conclusions, many of the later critics of Tübingen might almost seem to be engaged in a work of restoration. At the same time, as Gfrörer said at once, the book of Strauss attracted the attention of the age to this all-important subject. Many minds were set at work sifting the evidence, and examining the facts and documents; and through the mists of mythical theories and the fierce blasts of negative criticism the truth emerged at length, more clearly seen and more firmly established. It is indeed, only after the lapse of some years, that this satisfactory result is apparent in the saner views of historical critics. But there were already some bright and hopeful signs in the first hours of the struggle. For one immediate effect of the *Leben Jesu* was the appearance of many orthodox Lives and critical answers. This is indeed the reason why the work of Strauss could not pass unnoticed in any survey of German Catholic literature. For, as might be expected, the Catholic writers were not found wanting in this crisis. Among the champions who entered the lists against Strauss, we may mention Dr. Hug, the Biblical scholar, who wrote a refutation of the critic's chief objections; and Dr. Kuhn, the Tübingen theologian, who published a scientific Life of Christ, which, however, did not go beyond the first volume. But by far the most important antidote was the great work of Dr. Sepp, who, instead of confining himself to criticism and the solution of objections, wrote a full Life of Christ, in which the facts are set forth in the spirit of a true historian. The veteran Görres furnished a characteristic introduction to this voluminous monument of German Catholic scholarship.

Some few years later, when the work of Strauss had evoked a resonant echo in France, the Catholic Germans

were among the first to refute it. Of these German critics of Renan, it will be enough to mention Dr. Haneberg, afterwards Bishop of Speier, a scholar of no mean merit, to whom we are indebted for an edition of the *Canons of Hippolytus*. It may be of interest to add that an earlier work of Dr. Haneberg's was a translation of Cardinal Wiseman's *Lectures*. We find the work advertised in an early edition of the "*Athanasius*" of Görres. It was furnished with a preface by Dr. Döllinger.

These replies to the attacks of Strauss and Renan form a valuable contribution to the literature of the *Life of Christ*. But, as we need hardly add, it was not only for this polemical purpose, that German Catholics were led to labour on this sacred subject. And the literature of the century was enriched by many works on the *Life of Christ*, that had no connection with the attacks of sceptical writers. Such was the great work of Brentano, which has been mentioned on an earlier page. If we take them all together, the critical and polemical works, and those which are the outcome of Catholic piety, we shall find that the *Life of Christ* fills a large space in the German literature of the nineteenth century. When the late Père Didon was about to write his *Life of Christ*, he betook himself to the native home of historical criticism, and made a special study of the German literature on this subject. As we see in his book on the Germans, he was greatly impressed by the number of important works on the *Life of Christ* brought out by that people since the closing years of the eighteenth century—some sixty in all. He gives his readers a list of the principal *Lives of Christ*, both by Catholic and Protestant authors, and he asks what France could show to match them. But, though it is doubtless true that Germany can claim the first place in this field, this pleasing feature in modern literature is not confined to any one nation. As we shall see later on, in France and Italy, and elsewhere, the attacks of rationalists have called forth critical studies on the *Life of Christ*, and the same sacred subject has also been treated in countless works of Catholic piety. We venture to say that no period of Christian history can show such a rich and voluminous literature of the *Life of our Divine Redeemer*.

At the close of the century, we have been called to make an act of homage to our Lord and Saviour. But, in its most enduring monument, its voluminous and varied literature, the nineteenth century has already paid its own act of homage. Even the sceptics and critics have paid the unconscious homage of their vigorous attacks and unavailing efforts. And, on the other hand, the best work of Catholic writers—the flowers of French eloquence, and the fruits of German learning—have been laid at the feet of the Divine Redeemer. With all the tenderness and fervour of the ages of faith, Lacordaire proclaims to the modern world His Power, His Kingship, His Divinity. And the one brightest page in Möhler's masterpiece, one that stirs the heart of the reader and haunts his memory, is that in which he speaks of the ever-living presence of the Redeemer working in His Church until the end of time. In these, and in many another noble passage in its great writers, and in all the love and labour bestowed on the gracious story of His Life, the literature of the nineteenth century pays its homage to the King of Ages.

W. H. KENT, O.S.C.

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## ART. II.—THE LIFE OF STA. RITA DA CASCIA.

**L**ITTLE is known in England of the Augustinian Saint whom the Holy Father has lately canonised in Rome ; and yet so numerous are the miracles wrought by her intercession that we think our readers will not fail to be interested in the details of her history and of her family.

Sta. Rita was born in Rocca Porrena di Cascia, an ancient town in Umbria, in the year 1381, under the Pontificate of Urban VI. Her parents were of a respectable and pious though not wealthy class ; and had long earnestly desired a child, which was not granted to them till they were advanced in years, when one night an angel appeared to Amata, her mother, and announced to her that their prayers were heard and that she would bear a child to be called " Rita," who would be in all ways pleasing to our Lord, and would be a source of unmixed joy and happiness to her parents. Their thankfulness may be imagined when the little child was born, and baptised in the Monastery of Santa Maria in Cascia, the fourth day after her birth. When she was brought home and laid in her cradle, a swarm of white bees surrounded her, of a kind entirely unknown in the country, who not only flew round her and over her, but went in and out of the mouth of the sleeping child, without in the smallest way injuring or stinging her. A similar prodigy was seen at the birth of St. Ambrose, and the honey thus left was supposed to prognosticate the sweetness and eloquence with which he won souls to God. The childhood of Rita was one of unmixed happiness to her parents. Her gentleness and docility never failed, and the only thing which saddened her was when her mother wished to give her some pretty frock or ornament, which she would put



on to please her, but then would hide herself so as not to be seen by any one, till at last her mother gave up the attempt, and allowed her to dress as simply as she wished. Her greatest delight was to slip away to the church when her daily duties were over ; and there she could always be found in adoration before the Blessed Sacrament. Obedience, however, was one of the rules of her daily life, and the least word from her parents was to her as law. Charity also was her characteristic ; she would invent endless little ways of helping the poor and sick, and had she not been watched, would have deprived herself even of necessary food to give to some little children whom she had found in the village needing every sort of care and help.

When she was only eleven years old she felt herself so strongly attracted to a contemplative life that she implored her parents to let her enter the Augustinian Monastery near their house ; but they had other views for her, and told her she must dismiss all thoughts of being a nun. To please her, however, they gave her a little room apart, which they fitted up as an oratory, and where she spent all her spare moments. She covered the walls with holy pictures representing every circumstance in our Lord's Passion ; and there she spent hours, and, above all, nights in prayer and mortifications. A year later, however, the increasing infirmities of her parents compelled her to renounce her beloved solitude and to devote herself almost entirely to them. She accepted her new duties with equal readiness and humility, and left nothing undone which could contribute to their comfort and happiness. Our Lord intended her to be an example to all conditions of life ; and her deep love for her parents made her stifle all her longings for the cloister and accept even joyfully the new life she was called upon to bear. One day, however, she ventured to speak again to her parents of her ardent wish to become a nun ; but her words were met by such a torrent of tears and reproaches that she was completely silenced. Her mother exclaimed : " You, our only child, our only support, the dearest stay of our declining years, would you have the cruelty to leave and abandon us ? "

Obedience and filial love prevailed at last ; but Rita did not renounce her intention, only praying for patience and resignation to wait for the hour when God would enable her to follow her vocation. But her parents had become alarmed and were not so easily satisfied ; on the contrary, from that moment they resolved to secure her remaining in the world, and likewise to ensure successors in their family, by insisting on her marrying ; and for that purpose chose a young man of good family and comfortable property, living at Rocca Porrena, called Ferdinand, and presented him to Rita as her future husband. The poor girl's despair may be imagined ; and all the more because the man himself was in no way congenial to her. He was proud and of a very violent temper, and had been brought up in the worldly and warlike spirit which at that time, unhappily, affected Italy, and especially her young men, who had little or no religious practices. After a terrible struggle, however, obedience prevailed, and Rita, throwing herself entirely into God's hands, accepted the position imposed upon her. Marriage in Italy is generally arranged by the parents without consulting the wishes of their children. Rita was very pretty and attractive ; she was just eighteen years of age, and though not rich, yet being an only child, all that her family possessed would eventually be hers, so the marriage gave great satisfaction to Ferdinand and his family, and was solemnised with unusual splendour. For the first few days all went well ; but soon the detestable character of her husband made itself felt, and he overwhelmed her with abuse and ill-usage. Rita accepted all with perfect submission, doing everything he wished, and not undertaking the smallest thing without his permission. At last her gentleness and sweetness of character had its effect upon him, and one day he threw himself on his knees at her feet, imploring her forgiveness for his violence and bad temper. After a time they had two sons ; but both inherited their father's choleric disposition, and were a source of continual anxiety to their patient and holy mother.

In spite of the continual provocations Rita had to endure

from both her husband and children, it is mentioned by her biographer that she never complained and never spoke of them to others; and if any one expressed their sympathy with her in her trials she would quickly turn the conversation into other channels. Such perfect Christian charity had its reward, for her husband was entirely converted by her example, to her great joy and consolation. Eighteen years had now elapsed since her marriage, and it seemed as if our Lord deemed that her trial had been sufficiently prolonged, for that very year a terrible tragedy occurred, her husband being barbarously murdered, not far from his home, by an old enemy of his, who had fallen upon him when he was unarmed and unprotected. Rita's sorrow may be imagined—and all the more that he should have died thus unprepared and without any religious consolations. She was also greatly distressed at the furious anger of her boys, who, in spite of their youth, only dreamed of vengeance on their father's murderer. In vain she set before them the example of the saints and of our Lord Himself on the Cross, praying for those who had caused His death; but, in spite of all her entreaties, nothing would move them from their purpose. She turned in her despair to our Lord, imploring Him to avert this great evil from her children, and rather than that they should commit so grievous a sin, that He would take them to Himself. Her prayer was heard; both boys were seized with very serious illness, and both, tenderly and devotedly nursed by their loving mother, expired within a few days of each other, with all the Sacraments of the Church. Nothing now remained to compel her to go on living in the world—parents, husband, and children, all were gone, and the words which she seemed to have heard distinctly in the Augustinian church returned to her with double force: "I am the way, the truth, and the life." Feeling that this was as a direct call from God, she hastened to the Mother Superior of this famous Augustinian convent, called in old times the Monastery of Santa Maria Maddelena, and implored admission to their order. But, to her inexpressible sorrow, she was refused admittance, on the plea that the community never accepted widows, but

only virgins, into their monasteries. Three times did she appeal to the nuns in vain ; but her faith never wavered. She only redoubled her prayers and mortifications, imploring also the help of her special protectors, St. Augustine, St. John the Baptist, and St. Nicola di Tolentino, that, in spite of what she called her unworthiness, she might be received in that monastery. And then a miracle happened which we will relate exactly as described in an old Latin chronicle of the period. One night Rita was praying earnestly in her little room, when she heard herself called by name, while some one knocked at the door. She looked out of window to see who it was at that hour, but could see no one. This was repeated twice, and at last, fearing some diabolical plot, she again threw herself on her knees, and implored her beloved Saviour to manifest His divine will in her regard. Suddenly she was seized with a kind of ecstasy, during which she saw St. John the Baptist, St. Augustine, and St. Nicola, while a voice said to her : " Rise, beloved one, and come. The time is arrived for you to enter into that holy house from whence you have been three times repulsed." She arose, and then saw a venerable figure at the window, who invited her to follow him, while she felt herself filled with indescribable joy and consolation. This figure was no other than St. John the Baptist.

Rita's house was built on the edge of a precipitous cliff, which it was impossible to climb ; but encouraged by her celestial guide, to whom St. Augustine and St. Nicola were added, she conquered her fears and found herself supernaturally at the door of the monastery, which opened instantly to receive her, though firmly closed a moment before. Then her three protectors left her, and she found herself alone in the private chapel of the nuns, and only by degrees recovered from the marvellous ecstasy in which she had been plunged during her impossible flight. Very soon the nuns came down for Matins, and their astonishment may be imagined at finding Rita praying in their midst ; and still more when, with great modesty and simplicity, she gave them the account of her miraculous entrance into the monastery. There could no longer be

a moment's hesitation as to her reception, and she was instantly clothed in the novice's habit, to her intense joy and thankfulness. This event took place in 1418, when Rita was thirty-eight years of age.

It is needless to dwell on her admirable virtues during the year's novitiate, when she won both the admiration and respect of the whole community. The following year she received the holy habit with every possible solemnity ; and that evening she was favoured with another ecstasy, in which she saw a series of steps leading from earth to heaven, guarded by angels, on the summit of which stood the Saviour of mankind, who invited her to climb these stairs and join Him. Of all the supernatural graces which distinguished Rita above all her companions in the monastery, the greatest was her charity. Bearing in mind the words of St. James, *Si quis in verbo non offendit hic perfectus est*, she observed a rigorous silence in speaking of people, unless some good might be done by words of advice or warning. The nuns in that day were not enclosed ; and her only recreation was to visit the sick and sorrowful, to strengthen the weak, to console the afflicted, and as far as she could to bear their burdens. The words of St. Augustine, *Charitas est vinculum perfectionis*, were realised by her in the same sense as St. Gregory, who compared charity to a tree, all of whose branches sprang from the same root ; and thus every other virtue—prudence, justice, temperance, patience, and humility—emanated from Rita's intense and unselfish charity, and her superabounding love of God and man.\* Of her minute observance of every rule of the order, and of her implicit spirit of obedience, endless proofs are given, and the Abbess was tempted on one occasion to try her by ordering her to water daily a dry and dead tree in the garden of the monastery. Rita obeyed without a question, and the result of her obedience was shown in the recovery of the tree, to the astonishment of the gardener, and its bearing flowers and fruit. She practised poverty in the smallest acts of her daily life ; her cell was the most miserable in the whole house, and her dress the oldest and most worn of the community. In her penances she obtained

leave to exceed those allowed by the order, eating only once a day, and very often only bread and water; and continually taking the discipline to bring about the conversion of sinners, or for the relief of the souls in purgatory. Her spirit of prayer was equally remarkable; but her favourite meditation was always on the various scenes of our Lord's Passion. A sermon once preached to the nuns by a famous Franciscan Father, on "The Crowning with Thorns," so greatly impressed her, that she implored our Lord to allow her to share, if in the smallest degree, in this particular suffering. Strange to say, this prayer was heard, and one of the thorns from the crown on the head of our Divine Lord, before which she was at that moment kneeling, became suddenly detached, and fastened itself in her forehead so deeply that she could not remove it. The wound became worse and gangrene set in, while a fetid smell emanated from it which compelled her to remain almost entirely in her own cell and alone, and this lasted for fifteen years! She had, however, a few weeks of relief when the Pope, Nicholas V., proclaimed a jubilee in 1450, and the Augustinian nuns were permitted to visit Rome to gain the indulgences attached to it. The Abbess, however, refused permission for Rita to join them, saying she must wait till the wound in her forehead was healed. But then another miracle happened: the holy nun prayed fervently, and in the morning all trace of the thorn had disappeared, and she was enabled to join her companions in their pious pilgrimage, which they undertook on foot and which she followed with joy, in spite of her advancing years. Strangely enough, on her return to her monastery the wound from the thorn reappeared, and continued till her death. In 1453, however, a fatal illness seized her, and lasted for four years of continual suffering, borne by her with the same sweetness and patience, and even with joy, as conforming her more closely with her crucified Lord. One or two of her old friends came to see her during that time, and one of them having asked her if she could not do something for her in her old home, "Yes," replied Rita, "when you return to Rocca Porrena, go into my garden, and gather a rose you will find there



and bring it to me." It was in the month of January, and the season was unusually cold, with both frost and snow, so that her friend thought that illness had affected her senses. However, from sheer curiosity she went to the garden, and there sure enough was the rose-bush with a beautiful rose in full blossom, while all the other trees were covered with hoar-frost. She joyfully gathered it and hastened back instantly to Cascia to give it to Rita, who was full of joy and gratitude. Her friend, much touched by what she had seen, asked her if she had no other commission. Rita replied: "As you are so kind, will you go again into my garden and bring me two ripe figs from thence?" The lady this time never hesitated, but went straight to the garden, where, on the dry and leafless tree, she found two beautiful ripe figs, which with great joy she instantly took to Rita, to the utter astonishment of the nuns.

But the end of this holy and beautiful life was near at hand, and every hour Rita's longing to join Him whom she so truly loved increased. Her ardent faith had its reward. One day, when she had been praying more and more earnestly, a vision was vouchsafed to her of our Lord Jesus Christ and His Blessed Mother, and the following joyful announcement was made to her: "Within three days your sufferings in this world will be over and you will enjoy the glories of Paradise."

The community were naturally filled with sorrow at the news; but Rita, humbly asking their forgiveness for the bad example she had given to them and for all the trouble her long illness had cost them, only entreated for the Abbess' blessing, which was given to her with many tears. Then the other nuns implored Rita to bless them also, which she was compelled to do, promising to recommend each one to our Lord. On the 20th of May, 1457, strengthened by all the last Sacraments, she breathed her last, under the Pontificate of Calixtus III., having completed her seventy-sixth year, and the forty-fourth of her religious profession.

The marvellous events which immediately followed her

death left no doubt in the minds of her community that her soul was gone straight to heaven. One Sister saw a vision of angels conducting her to Paradise ; then, at the moment of her death, the great bell of the monastery (which is still preserved) rang of itself ; her cell was filled with a wonderful light ; and the body itself not only showed a supernatural beauty, but the wound of the thorn in the forehead was not only healed but emitted the most wonderful perfume, together with a special light. The corpse was publicly exposed in the church of the monastery, and a relation of hers, who was crippled with paralysis, was instantly cured by merely touching the flesh of the Saint. Endless miracles followed : the blind received their sight, the dumb the power of speech, the deaf that of hearing ; and authentic proofs of all these miracles were obtained from the authorities, and have continued up to this day. In a little book published this year by the Press of the Propagation of the Faith at Rome, upwards of a hundred miracles are recorded, of which thirty occurred in 1896. More strangely still, Rita's body remains incorruptible, and the sweetest odour emanates from it whenever it has been canonically examined. Proclaimed a saint by the whole population, Urban VII. declared her to be among the Blessed on the 16th of July, 1628, in the Church of St. Augustine in Rome, in the presence of twenty-two Cardinals and an immense concourse of people.

Rita is universally called "The Saint of Impossible Things," as her intercession has been found available in the most despairing cases. Many of those who have been cured are still alive ; and equally remarkable have been the graces she has obtained for the souls as well as the bodies of men. This being the case, Leo XIII. ordered the cause of her canonisation to be brought forward, and three recent miracles were incontestably proved, as well as the perfume emanating from her remains. Therefore on Palm Sunday this year the Sovereign Pontiff gave his definitive approval of her canonisation, which was solemnly carried out at St. Peter's, in the Vatican, on the Feast of the Ascension.

We cannot help feeling that such an example of an admirable daughter, wife, and mother must commend

itself to many who would be less interested in the life of one who was merely a nun, however heroic may have been her virtues. We abstain from giving the details of her later miracles, as in England such things are frequently considered as exaggerated and devoid of credence.

MARY ELISABETH HERBERT.

August, 1900.

### ART. III.—PICTURES OF THE REFORMATION PERIOD.

#### CATHOLIC REFORM IN HOLLAND AND GERMANY.

THE causes of the decay of faith and morals at the close of the Middle Ages were numerous and far-reaching. In broad and general terms they may be briefly traced to the exile of the Popes at Avignon, the seventy years of "Babylonian captivity," followed by the great schism, after the return of Urban VI. to Rome, when the Church seemed rent in twain, and the mournful spectacle was presented of an anti-Pope excommunicating the true successor of the Apostle, and being by him excommunicated.

The scene was re-enacted in many dioceses, for it frequently happened that two bishops would contest the same see, two abbots jurisdiction over the same monastery, while the clash of steel and the tramp of armed feet were heard in the venerable sanctuaries dedicated by holy founders to prayer and penance. It would have been a miracle if the disorders prevalent among the higher clergy had not communicated themselves to the lower, and if the Christian life of the faithful had not suffered in consequence.

In Germany, the evil state of the Church was largely owing to the evil state of the realm, and so intimately were the two bound up together, that the one could not be reformed without the other. Bishops and abbots, instead of minding their flocks, came to regard themselves as temporal rulers and as lords of the soil, rather than as shepherds; and by degrees they forgot their higher vocation altogether, exchanging the crosier for the sword,

which clanked perpetually at their side. They discarded their ecclesiastical dress for armour, and rode about the country like warriors; and although it would be rash to infer therefrom that they were always necessarily irreligious and corrupt, it cannot be denied that they laid themselves open to grave censure. The Bishops of Minden, Hildesheim, and Halberstadt were notable delinquents in this respect throughout the greater part of the fourteenth century. Their example was followed by many of their episcopal brethren, who, encumbered with worldly business, were incapable, even with the best intentions, of fulfilling their spiritual obligations towards their flocks. They therefore appointed coadjutors to replace them in every one of their episcopal functions. These suffragan bishops preached in the cathedral pulpits, pontificated on holy days and other great occasions, ordained priests, consecrated churches and administered the Sacrament of Confirmation, while the diocesan was absent in camp, at Court, or on the battlefield.

Among the lower ranks of the clergy, the same vicarious principle of fulfilling duties prevailed. Many held benefices and enjoyed emoluments, and delegated the functions attached to their offices to ill-paid substitutes. The bishops might, indeed, perchance find worthy men to replace themselves, but it was no easy task for canons and parish priests to do the same. Hence the numerous scandals which ensued, and the contempt with which the clergy came to be largely regarded.

Out of the worldly status of the episcopacy grew a further abuse. When a see became vacant, and the Chapter proceeded to an election, the principal consideration was whether the proposed candidate possessed the necessary qualifications of a governor and general. For at a time when peace and order in the State could be guaranteed only to those capable of maintaining them at the point of the sword, it was deemed necessary that a bishop should before all inspire fear. Thus, the virtues required by St. Paul in a bishop were, to say the least, of secondary importance with the electors, and unhappily many were consecrated to the episcopal office without

possessing a single one of the qualifications set down by the Apostle.

It followed that the canons were far from occupying their normal position as advisers and supporters of the bishop in the discharge of his pastoral duties. The secularising of his office entailed the secularising of theirs. They became his agents and advocates in the administration of justice throughout the diocese, were vested with a great deal of power, and possessed many privileges which were confirmed and extended by each succeeding occupant of the see. The immediate consequence of this state of affairs was that candidates for the secular priesthood abandoned the study of theology, which they left almost entirely to the regulars, and took up that of common law. Complaints, uttered by a succession of Popes against this grievance, passed unheeded, for so long as the bishops needed a vast number of subordinates for the temporal rule and governance of their dioceses, it was inevitable that their lieutenants should choose whatever study was most conducive to their advancement. It must not be inferred that stupidity or ignorance, or any decline of learning, prevailed at this time; only theological studies and a high spiritual standard were lost sight of, and the value of humanities was exaggerated.

In every family where there were several sons, it became the custom that one son at least should aspire to a provision out of the many pious foundations made by the faithful and accumulated in the course of ages. Parents sought to secure such benefices as early as possible, and children were therefore frequently invested with canonries and abbacies, received the tonsure, and, as often as not, minor orders, with or without a vocation indifferently. The ecclesiastical authorities condoned this system by reason of the vast number of benefices to be distributed. Testamentary Masses must be said, under pain of mortal sin, and the small stipend attached to them was, unfortunately, too often the only motive for the choice of an ecclesiastical career. Many of the priests ordained were, in consequence, unfit for the cure of souls, and when they had said their Mass, and perhaps done their appointed



task in choir, a large number passed the rest of the day in idleness, or gave themselves up to worldly pursuits.

It had not been so in the ages of Faith, when only those were ordained whose life had been approved, and whose learning was deemed sufficient to maintain the dignity of the priesthood. But even then, and down to comparatively modern times, instead of being trained in seminaries, ordained, and then sent to any parish or mission that happened to be vacant, each candidate for the priesthood was ordained for a special object and for a special place, having pursued independent studies at any convenient university. The system, as we have seen, was singularly open to abuse, and a source of great temptation to many to swell the ranks of the secular clergy, without any serious intention of leading mortified lives.

But a worldly trend of thought had penetrated even into the cloister, and among the items of reform enumerated by the Cistercians as indispensable, one of the first provided that no member of their order should devote himself to the study of law, on account of the inducement it offered to seek worldly preferment. The number of religious orders, and, consequently, of religious houses, had increased enormously during the Middle Ages. Each newly-founded order had its monasteries in every town, almost in every parish; and, while they served in many ways and for a long while to spread the Christian idea, and to offer to a world sunk in barbarism a spectacle of civilisation, of lively faith, valiant mortification of self, and ardent charity, it cannot be denied that in the fourteenth and fifteenth centuries the fervour of many of these religious houses had grown cold.

Of the vast multitudes who then entered the cloister, many did so without any serious resolution of keeping the rule, or they relaxed their efforts as time went on. The necessary result was a gradual lowering of the standard; for so soon as the greater number of the inmates of any given house were composed of religious devoid of the monastic spirit, the influence of the rest began to be less felt. One great cause of the decay of conventual discipline and order was that a large number of monasteries

were exempt from episcopal visitation. Many of these exempt houses had no supervision whatever, the Pope, their nominal visitor, being far off. If, therefore, an exempt house became relaxed, there was no possibility of recalling it to an observance of its rule ; for, if the bishop, in whose diocese it was situated, ventured to visit it, the community defended themselves by appealing to Apostolic privileges, and were even known to throw themselves on the protection of the magistrature, in which case the monastery gradually merged into a State institution. Unhappily, in degenerate days it was not love of the Holy See that moved so many religious houses to seek exemption, but rather love of independence and laxness. But the question was hedged round with difficulties, and the best-intentioned individuals failed to invent a solution. Some, aiming at the wholesale abolition of exemptions, believed that if the hands of the bishops were strengthened, the remedy for all abuses would follow. In their excess of zeal they overstepped the limits of justice, and at the so-called Reformation certain parties at the Councils of Constance and Basle fell into the opposite extreme, and would have placed the bishops above the Pope.

If, on the one hand, the pressure brought to bear on the monasteries by the magistrature, the tyranny of princes, and the marauding bands of robber-nobles reduced many a religious house to ruin, so that the inmates were in a miserable state of semi-starvation, on the other hand, many a Benedictine abbey had amassed great wealth and possessed considerable power in the State. Riches do not necessarily imply corruption ; but it must be confessed that, with growing opulence, the monks had acquired generally a taste for refinement and luxury altogether at variance with the spirit of their founder. A prince abbot in glistening armour, attended by armed retainers in camp and at Court, was a distinct contradiction of the idea and intention of St. Benedict ; no less than the sight, so often presented to the public gaze, of a monk dressed like a fine gentleman and surrounded by pomp, splendour, and magnificence. Nevertheless, if the picture is a black one, the purple patches are singularly brilliant, and a general survey

of religious communities in Germany, before and at the time of the Reformation, reveals a condition of things, if not in many cases at all satisfactory, yet not exceptionally bad ; while some houses, such as the Convent of St. Clare, at Nuremberg, and that of St. Margaret and St. Agnes, at Strassburg, were models of regularity and discipline. Others needed but a fresh infusion of life and energy to flourish again as they had done in the Middle Ages ; and of those that had fallen more deeply, many had succumbed to the fascination of the new ideas, to the spirit of the new age, which was tempting mankind, not to mortify the flesh, but rather to rejoice in the pleasures of life, and to cast off the monastic shackles of sackcloth and ashes. The evils of which so many complained had been of slow growth, and an efficient remedy could only be applied by a careful diagnosis of the symptoms. Physicians were not wanting to lay their fingers on the wounds, and to say, "*Thou ailest here, and here.*" Much had already been done in the direction of a cure, when Luther, in his arrogance, proceeded to kill the patient while he pretended to restore him to health. The disease was, no doubt, deep-seated and intricate, but it was neither universal nor incurable, and yielded to treatment wherever the proper remedies were applied.

The universal cry for reform was answered by the Sovereign Pontiff, who in 1414 opened the Œcumenical Council of Constance, in which, at one sitting, 150,000 persons were present. The evils of the times were discussed, and plans of reform suggested both here and at the Council of Basle, which sat from 1431 to 1437, its sessions being then removed to Ferrara on account of the dissensions that had arisen concerning the reconciliation of the Greeks and its hostile attitude towards the Pope. The strife and confusion, but too apparent at the Council of Basle, were owing to the fierce zeal of those un-Catholic-minded agitators who would hear of nothing but a complete overthrow of existing institutions, and a clean sweep which would have involved the innocent in one common ruin with the guilty. The more thoughtful and the better instructed recognised at once that abuses which were the

outcome of centuries could only be abolished by degrees.

But in spite of the stormy human passions that swayed the surface of these Councils, the undercurrents which afterwards flowed into Apostolic channels were calm and steadfast enough, revealing the presence of that Divine Spirit in the Church which reaches from end to end, and disposes all things sweetly. Here, as in the prophetic days of the Jewish dispensation, the Lord was not in the tempest, but in the still small voice.

One of the central figures at Basle was Doctor, afterwards Cardinal Nicholas Cusa.\* Born in 1401, the son of a poor fisherman who had no other ambition than to see his boy a follower of his own calling, the young Nicholas was disgusted at his proposed future career, and fled from his home. He engaged himself in some humble capacity in the household of Count Manderscheid, who, perceiving his aptitude for learning, sent him to school at Deventer, in Holland. Thence he proceeded to the University of Padua, where he studied law, mathematics, theology, and philosophy, distinguishing himself in each. He was received Doctor of Laws at the age of twenty-three, but renounced a worldly career and chose the ecclesiastical state, not from ambitious motives, but from sincere love of God and the Church, profound piety, and desire to spend his life in saving souls. His magnificent plan of reform was put forth in his treatise "*On Catholic Unity*," where, after declaring that no reform in the Church was possible without the reform of the Empire, he exclaimed: "A mortal sickness has afflicted the whole realm, and death will inevitably ensue if a drastic remedy be not applied."

Having formed a lasting friendship with Cardinal Julius Cesarini, Cusa accompanied him to the Council of Basle, where he acted as his secretary and adviser. Cusa's "*Catholic Concordance*," written while the Council was sitting, became afterwards a text-book for Catholic reformers. But his attitude towards the Holy See during

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\* His real name was Krebs, but, according to the custom of the times among the learned, he was called by that of his birthplace, Cusa or Cues, near Treves, on the Moselle.

the first period of the Council needs some explanation. Misled at first by the arguments of those agitators who were interested in confusing issues, and whose apparent zeal outran their orthodoxy, the future Cardinal was for a time among those who would have placed the authority of Councils above that of the Pope. In this sense much of his work "On Catholic Unity" was written; but in his defence, it must be acknowledged that this view was shared with him by many of the most eminent men of his time. No decree had as yet been formulated defining Papal Infallibility; the question might then enter into debate, and it was only through personal experience of the fallibility of a Council which cut itself adrift from the Pope, that Cusa worked his way to the truth. From the year 1439 it became clear to him that his choice lay between the henceforth schismatic Council of Basle and the centre of Catholic unity. Frankly and loyally he acknowledged his error, and was rewarded by the confidence of Nicholas V., who entrusted him with a mission to Constantinople, to persuade the Greeks to send their deputies to Ferrara, whither the Catholic members of the Council had betaken themselves, those who remained at Basle having set up an anti-Pope, Duke Amadeo of Savoy, who called himself Felix V. In 1454 Cusa was raised to the Sacred College, and in 1459 became Bishop of Brixen, in Tyrol. But in the meantime he did great service in the cause of reform, having been sent back to Germany as Papal Legate.

Cusa's work, in contradistinction to that of the Protestant reformers, was one of purifying and renewing, instead of destroying and stamping out, and it proceeded, says Janssen, "from the principle that it is not for men to deform that which is holy, but for holiness to transform men." His life was a mirror of every Christian and priestly virtue. He preached to the clergy and to the people, and what he preached he was careful to practise, by this means preaching as effectually by example as by precept. Although raised to the purple he ever remained simple in speech, manner, and dress, mindful of his humble origin; and still more, loving humility, which is the truest mark of

greatness. Indefatigable in his labours, a father of the poor, teaching, reprimanding, comforting, and edifying, he travelled year in year out, from one end of Germany to the other, everywhere restoring ecclesiastical discipline, improving the educational status of the clergy, providing for the catechetical instruction of the people, and insisting on the frequent preaching of sermons. Knowing the value of pictures in instructing the simple, he set up in the churches illustrations of the ten Commandments, of the Creed, and of the Lord's Prayer, with the text of which the picture was an explanation written underneath each one.\* In the midst of his almost superhuman activities he still remained a student and a scholar. A man of faith and love, possessing a mind capable of grasping all human science, yet despising no detail as too elementary or trifling to occupy him, all his knowledge began, centred, and ended in God. In all he did, his one aim was to glorify God and to serve his neighbour, by spreading a knowledge of the truth which he loved above every created thing. "To know, to meditate, and to see the truth with the mind's eye is a perpetual joy," he wrote; and added, "and the older one grows the greater is the delight which it affords, and the more one gives oneself up to it the greater is one's longing for the possession of all truth."

His way had been prepared in Holland, to which country his legative mission also led him, by Gerhard Groot, in whose school at Deventer he had so aptly learned to follow after virtue and pursue it. Groot was the son of a magistrate of Deventer, and was born in 1340. Having developed a taste for study, he went to the University of Paris at the age of fifteen, and three years later proceeded M.A. Soon afterwards he was teaching theology and philosophy at Cologne, where his reputation for learning obtained for him the pseudonym of *Magnus*, which was at the same time the translation of his family name. Provided with a canonry at Utrecht and with another at

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\* Dr. L. Pastor calls attention (Vol. II., p. 123) to a wooden tablet in the Hildesheim Museum, bearing the *Paternoster* and the ten Commandments, which Cardinal Cusa caused to be put up in the parish church of Neustadt.



Aix la Chapelle which he held *in commendam* according to the lamentable custom of the time, he lived the life of so many of his contemporaries. But a meeting with an old friend, the Prior of the Chartreuse, at Arnheim, was the turning-point in his career, and resulted in a marvellous conversion. Groot renounced his benefices, was ordained deacon, wore the poorest clothes over the hair-shirt which he henceforth never left off, and became, in short, a second Augustine. He travelled through Holland, preaching penance and reform, and devoted all the powers of his cultivated mind to the spread of Christ's kingdom on earth. The result was stupendous. It was his custom to preach three times every day, and the people flocked round him from far and wide to listen to his inspired words. The churches were all too small to contain the multitudes that came, and he generally preached in the churchyards. When the first sermon was done the congregation would wait among the graves until the time came for the next, and the next. Through his preaching an immense number were converted from a life of sin, but the Day of Judgment will alone reveal how many souls owe their eternal happiness to Gerhard Groot. His name will never be forgotten in connection with the Catholic revival throughout Holland and North Germany, although his modesty was so great that he refused every dignity, even that of the priesthood. Disciples gathered round him and adopted a rule of life under his guidance and that of his friend, Florentius Radewin. They gained their livelihood by copying books of a religious character, which they afterwards disseminated, and by the advice of Florentius, threw their earnings into a general fund, shared everything equally with each other, under a superior whom they chose from among themselves, and thus originated the Brothers of the Common Life. They differed from other religious communities by taking no vows, and by earning their bread for a certain number of hours like people in the world, the rest of their time being devoted to catechising and other good works. But the movement was not allowed to thrive unopposed; the mendicant orders were against it from the beginning, and when Groot, worn less by age than by his extraordinary penances

and labours, lay on a premature death-bed, it is said that he entreated Florentius to place the brethren under the rule of a religious order. As a matter of fact, three years later, in 1386, a monastery following the Augustinian rule was founded at Windesheim by three Brothers of the Common Life, and from thence a constant stream of edification flowed through Holland and the North of Germany, reaching as far south as Franconia. If, indeed, the books of "The Following of Christ" were written by St. Thomas à Kempis, the work reflects lustre on the Brothers of the Common Life, to whom à Kempis belonged.

But an immense number of people had been influenced by the preaching of Gerhard Groot, and passed on the effects of his labours to others without actually joining his fraternity. These often wore the same style of dress as the *Fraterherren*, as the brethren were called, and led an austere life in imitation of theirs. One notable example was Johannes Zele, whose school at Zwolle became so important a factor in the Catholic Reformation of Holland and Germany. It was attended by eight hundred to a thousand scholars, divided into eight classes, grammar, logic, and ethics forming the curriculum. The course was usually finished at the age of fifteen or sixteen, when the students passed on to the university, unless they chose to take up theological studies in some monastery. The method of instruction was not exclusively that of mere lectures, for the scholars took notes, were examined publicly, and called upon to support these against their professors. On all Sundays and holidays they assembled in the lecture-room, where in the morning Zele gave an hour's practical exposition of the day's Epistle; in the afternoon another hour was devoted to a meditation on the Gospel; and in the evening the master expounded part of one of the books of the Old Testament, taking each in rotation. Every scholar was provided with a Bible and a copy-book, in which latter he wrote from dictation the principal points of the instruction given, accumulating thus a mass of valuable precepts and axioms culled from the Fathers of the Church and other authors, which to many, at a time when books were scarce and costly, formed a

precious intellectual and spiritual equipment for future use.

Zeke was so careful that none should miss Mass on Sundays and festivals, that he himself accompanied his scholars to the parish church and watched over them diligently. He made them acquainted with the daily life of the Church and with the spirit of the Catholic liturgy, studied choral singing with them, and made them take part on Sundays in Matins and Lauds, Vespers and Compline. His discipline was severe, the rod was not spared on occasion, and a notice written on the door of the school-house ran thus: "*Whoever wishes to play pranks here and has no desire to be a scholar may stay at home.*" Even the dress of the boys received his attention; he would have no foppish or ridiculous fashions of the day in his school, but wished that every student should don a cassock, or the garb of the *Fraterherren*.

Zeke himself observed rigidly all that he instilled into the minds of his scholars, and resembled his friend Gerhard in the austerity of his life. He had graduated at the University of Prague, but had never been ordained, although he lived like the holiest of priests, and followed the rule of the *Fraterherren*. He rose at two o'clock in the morning, recited the *Hours* of the Blessed Virgin, the seven penitential Psalms and other prayers, and made a long meditation, after which he dozed a little in his chair, but always went punctually at the same hour to his school. If the boys met him out of school hours, or in the moments of interval between the classes, they observed that he was always profoundly recollected, and that his lips moved in prayer.

As famous as Zeke's school at Zwolle was the twin institution at Deventer; and from all the Low Countries, from Westphalia and from the Rhine Provinces, throughout the fifteenth century, youths streamed to either town to receive their first draught from the well of knowledge. If Thomas à Kempis, Johannes Voss, and Cardinal Nicholas Cusa made the school of Deventer illustrious, Johannes Busch, amid a throng of kindred spirits, owed everything to Zwolle and Johannes Zeke.

Whenever Gerhard Groot was at Zwolle, in the course of his missionary journeys he lodged at the house of Alfred Grüter, one of the Town Councillors. Grüter had several children, and among them a little daughter named Margaret, who when she was about twelve years old had a very severe illness, which it was feared would end in death. Her father, distracted with grief, poured out his heart to the holy men, who comforted him with the assurance that the child would not die, but live to bear a son who would one day become great and celebrated. Years went by, and Gerhard's prophecy was fulfilled in Margaret's child by her second marriage, Johannes Busch. He was a scholar after Zele's own heart, and when, in 1417, he had finished all his classes, his parents seemed justified in anticipating for him a brilliant career. They wished to send him to the University of Erfurt, to study law; but the young Johannes had other ideas in his mind, all of which centred in the newly-founded monastery at Windesheim. "Even if thou wert to take a degree, and to wear a furred mantle," he said to himself, "and people took off their hats to thee, saying, 'Good morning, sir Doctor,' thou mightest still, perchance, go to hell, and then what would all this honour do for thee?" So he decided to become a monk, and broke the news to his parents, who were completely crushed and broken-hearted at his determination. For, to them, death and Windesheim meant much the same. The monks never left the place, even to pay a rare visit to their homes. Hard work, strict obedience, poverty, privation, even hunger would be his lot there, for there was no mitigation of the rule at Windesheim. But he was deaf to all remonstrance, entreaties, and tears, and, seeing that his mother and father would never consent, he tore himself away in obedience to the divine call.

After a postulancy lasting a year and a half, he was clothed with three others, and began his novitiate under the happiest auspices. The spirit of Gerhard Groot still hovered over the community; the Prior had been one of his disciples, and was greatly beloved and venerated by the brethren, his one aim being to establish the kingdom

of Christ in their hearts. Shut out from the whole world, the task of the monks was the salvation and sanctification of their own souls, and the service of their neighbour through prayer alone. They had no parish and no cure of souls, and they might not preach, lest haply they should be tempted to pride and display, lose the modesty which became their state, and thus fall into numberless errors. It was the inevitable recoil from the exemptions, privileges, and corruptions of the relaxed monasteries. The Superior, in all houses of the Windesheim Congregation, was to be called prior, not abbot or provost, for fear that he should come to consider himself a fine gentleman; and for the same reason he was to bear no outward sign or symbol of his priority. The habit of the monks was a long, white garment, denoting interior purity; when they went into the garden or the fields they put over it a black cloak, signifying contempt of the world and all its works. Their life was by no means an entirely contemplative one, but was divided into equal portions, devoted to vocal prayer (singing of the Divine Office), meditation, manual labour, and study. As for the manual labour, it was often arduous enough; for they built their own monasteries from foundation to roof and kept them in repair, scrubbed and swept their cloisters, choir, refectory, cells, &c.; cooked their own food, grew their own vegetables, ploughed their own fields. So hard was the work, that when the bell rang for Matins getting up was as great a penance as any. Immediately after Matins, an hour was devoted to copying manuscripts, a work so cherished by the monks that they stole minutes here and there throughout the day for this purpose, and would even curtail their meagre allowance of sleep to find time for it. According to Busch's own testimony, not a single hour was ever wasted or misspent. But, though the labour was great, the food was neither very good nor abundant, the monks' table being so poorly and frugally furnished that a visitor once declared that at Windesheim only the pigs and the guests fared well.

Nevertheless, Johannes Busch found there all that he desired, and his year of noviceship ended, he was professed

on the 6th January, 1420. During the next three years he received minor orders, and was entrusted by his prior with the important work of restoration and reform in any religious house to which he might be sent. The General Chapter of his order, assembled in 1424, sent him with three companions to Bödingen, in the diocese of Cologne, not to restore, but to found a monastery, only two of those who accompanied him being priests. Here, for the first time, the young monk learned what hardships could be endured. The severity of the winter soon made itself felt, and the little community had no beds or coverings. Brother Busch found a log of wood which he used as a pillow, and a plank with which he covered his feet. For days together they had nothing but bread and butter to eat. But they were perfectly satisfied with their *régime*, and the people, mostly poor country folk, rejoiced to have them in their midst. Soon the Superior of the little band wrote to the Prior of his monastery for more priests, in order that the people might have the advantage of more than two Masses daily. The Prior replied quite in the spirit of Windesheim, by asking whether the monks had been sent to Bödingen to serve God or to please men? It mattered not what anyone wanted, the Brothers were to live like good monks, and the people must be content with two Masses.

For four years and a half Brother Johannes laboured at Bödingen, helping to build the monastery with his own hands, and seeing the community prosper and grow, and during this time he was ordained priest at Cologne. After a few weeks spent at Windesheim he was again sent out, this time as a reformer, and for the next twenty years his life was almost entirely spent in restoring the observance of the rule in one religious house after another. Sometimes he was welcomed as the bringer of the much desired means of observance, the relaxed condition of a house, being the result, perhaps, of its extreme poverty or of the insufficient number of the community; then his task was an easy one. But frequently the lapsed community resented all interference with their manner of life, and only accepted the reform grudgingly or even refused it altogether.



One of the worst cases was that of the Augustinian Monastery of St. Bartholomew at Hildesheim. In 1439 Johannes Busch was sub-Prior of Wittenburg, a house which had incorporated itself with the Windesheim Congregation, and which was all that could be desired in regular observance and discipline. Prior Gottfried having formed the resolution to put an end to the scandals reported of the Hildesheim community, set out with his sub-Prior for the purpose of visiting it. When they arrived, the Provost told them that he was quite willing to accept the reform, but only on condition that it was introduced by the Bishop and Chapter of the diocese. Upon this the visitors returned to Wittenburg, and a week later Busch received an order from Bishop Magnus to visit St. Bartholomew's. A companion was assigned to him by Prior Gottfried, and the two proceeded together to Hildesheim. It was evening when they arrived, to find the greater part of the community absent. The Prior received the strangers in a friendly manner, but regretted that he had no guest-chamber to offer them. In the meanwhile, a messenger informed them that all the conventuals had returned from the inn, and were sitting outside the church. They were, to say the least, in a convivial mood, and he would not answer for Brother Busch if they encountered him in their present condition. Busch at once understood how matters were, and one of the better sort having offered the strangers his room for the night, they retired thither. The bed being too narrow for both, Busch slept on a box.

The next morning two official agents arrived, sent by Bishop Magnus, and empowered to instal Johannes Busch as visitor and reformer, whose orders every inmate of the monastery was commanded to obey. The monks made no pretence of welcoming him, but perforce tolerated his presence among them. For a whole week he said nothing but observed them intently, and came to the conclusion that they were no monsters, although of religious life there was not the slightest trace in the monastery.

The common table, office, and divine service were observed, but the latter in the most perfunctory manner. For the rest, each one did as he pleased, and in his report

on the community Busch makes no mention of any occupation as being followed by any of them. They frequented inns, idled away their time in useless visits, and some were even found guilty of illicit connections—a state of things which should inspire little wonder, considering that for the most part they had entered the monastery without vocations, and merely to secure a comfortable provision.

At the end of the first week Busch said quite modestly :

“ I see that you lead no monastic life, and keep no conventual customs ; you neither observe silence nor anything else that the rule prescribes. If you will allow me, I will tell you what you must first of all mend ; but if you do not like to listen to me you can hear what the Dean says in the name of the Bishop of Hildesheim.”

The Provost, a man somewhat advanced in years, replied :

“ Tell us what we must do ; we will listen willingly, but do not let the Dean and Chapter bother us.”

Hereupon, Busch explained the rule of silence and bade them obey it. They did so, but only when he was within earshot. If they thought themselves alone they began to chatter as before, even in church. He next re-established the practice of reading aloud in the refectory, at least to a certain extent. At each repast a short portion was read out of the Scriptures, after which the monks might converse. This went on for a fortnight, Busch endeavouring to bring them gradually to some outward observances before attempting to restore the monastic spirit among them. Then he sent for some good religious from other houses, in order that they might be corrected more by example than by precept, taking care at the same time not to choose any from the Windesheim or other distant communities, lest he should irritate those whom he wished to benefit, but making his selection from among their own compatriots in the neighbouring monasteries. Armed with a letter from Bishop Magnus, he went to Riechenberg, and begged from its Prior two exemplary Brothers who, he afterwards said, behaved in a most prudent and God-fearing way at St. Bartholomew's, and stood by him valiantly. The Bishop desired that two of the younger

monks, Johannes Graen and Dietrich Riemenschneider, who bore a questionable reputation, should be sent to two different reformed monasteries, where they would profit by the good example of those around them, and be saved from their evil ways. But when Busch proposed this plan to them in Chapter, they begged to be dismissed altogether. This, however, was deemed inadvisable on account of the licentious habits to which they would probably abandon themselves if all restraint were removed, and they were told that they must go where they were sent. But no sooner had Busch taken Graen to Riechenberg than he ran away, a proof of the good order and regularity of the house. The other recalcitrant monk did the same from Wittenburg, and took up his abode in the town of Hildesheim, where he remained till the Bishop threatened him with imprisonment, when a wholesome terror of the gaoler sent him back to his monastery. These events caused a great deal of ill-feeling, as well on the part of the burghers as among the monks of St. Bartholomew's. Several made attempts on Busch's life, others demanded to be released. The perplexed visitor felt himself to be on the horns of a dilemma; for if he retained the disorderly subjects they would probably be the ruin of the house, and if he dismissed them, according to their desire, they would themselves, in all likelihood, be lost for time and for eternity. He therefore called a council of the heads of different reformed houses, and debated with them on the best plan of action. It was unanimously resolved that those conventuals who wished to depart should be allowed to do so on leave, for a certain time, some for a year, others for two years, others, again, for three. In the meanwhile, Busch by diligently training a new set of novices was to restore perfect order in the community, and thus thoroughly to reform the house. Those who went out were to pledge themselves to live in the interval respectable, priestly lives. Six of the monks accepted the conditions, and the Provost, soon seeing that he was superfluous, and not wishing to submit to the yoke of strict observance, decided to resign his office, provided he might end his days in another

monastery more in accordance with his tastes, three miles distant from Hildesheim. The permission was granted to him, and Busch seized the opportunity to propose that either the Prior of Riechenberg or Prior Gottfried of Wittenburg should take upon himself the vacant provostship. But they both came to Hildesheim and entreated Busch himself to accept the office. This he did after some demurring, but his position was far from an agreeable one. Although in the monastery he met with no further opposition on the part of the conventuals, the whole town was against him, complaining bitterly that he, a stranger, had driven out their fellow-townsmen, and had insinuated himself into their former possessions. They agitated to such purpose that the six conventuals on leave, finding life in the world much more difficult, full of cares, and responsibility than it had been in the cloister, determined to force their way back. They succeeded in obtaining a mandate from the Archbishop of Mainz, ordering the Provost to receive them on payment of a sum of money. Busch, alarmed for his reform, proceeded at once for Mainz, and protested with all his might with the Chapter, whom he at last convinced. But the day after his return to St. Bartholomew's the conventuals appeared with the mandate, and demanded admission. The door had been bolted at their approach, but they forced an entrance, and the Provost had recourse to persuasion and entreaty to induce them to depart. His whole work at Hildesheim was at stake; the reform had taken root beyond his expectations, a good spirit prevailed in the community, and the number of novices was increasing rapidly. To readmit the original disturbing elements would be to render abortive all that had been done; yet unless they could be prevailed on to give up the contest, the Archbishop's mandate must be obeyed. Seeing the Provost's determination, and perhaps somewhat alarmed at the severity which they saw prevailed in the house, the conventuals at last allowed themselves to be convinced by his reasoning, and withdrew peaceably. From thenceforth the townspeople ceased their complaints and accusations, and the reform was allowed to prosper.

These events took place in the year 1442, and already two years previously Busch had attended a General Chapter of his order, when he had effected the incorporation of his Hildesheim community with the Windesheim Congregation. The only difficulties had lain in his bearing the title of Provost, which belonged to the newly-reformed monastery, but which was opposed to the Windesheim statutes, and in the possession of an Archdeaconry and the parish of Lühnde, which were attached to St. Bartholomew's. These difficulties could only be overcome by an episcopal edict, and it was not until 1444 that this was obtained. According to the edict, the Superior was to bear the title of Provost in the whole of Saxony, as far as Münster, and beyond that place westward he was to be called Prior. A second clause provided that the Archdeaconry should be given up, but the parish was to be retained. The General Chapter of the Congregation agreed to this solution, and the Superiors of St. Bartholomew's continued to be styled exceptionally Provosts, though Busch always described himself as Prior, in strict accordance with the statutes.

Commissioned by Bishop Magnus, Busch next undertook the reform of two convents of women in the Hildesheim district, one of which, a house of Benedictines, was by no means badly relaxed in discipline, but in which the rule was not kept in all points according to primitive observance. The election of an abbess afforded a good opportunity for making the necessary changes. It was part of Busch's office to act on this occasion as extraordinary confessor, and he went to the convent for that purpose. But exaggerated reports had been spread of the severe penances which he was in the habit of inflicting, and the nuns received him with apprehension. They were, however, all obliged to go to confession to him, whereby they were convinced of the groundlessness of their fears. All outward imperfections were removed, and after the election of an abbess the strict observance was restored. Provost Busch remained confessor to the nuns until after the reform of the Monastery of St. Michael in Hildesheim, when they were again directed by a member of their own order.

The reform of the Augustinian Convent of Derneburg was a more difficult matter. The nuns had been long accustomed to possess private property, to be unrestricted in their going and coming, and, if common report was to be credited, some led an immoral life. Busch described the condition of the convent as follows :

“The nuns had been professed according to the rule of St. Augustine, which they did not keep. They went out when they wished, of course with the permission of the Prioress ; but their absence was often prolonged, and they appeared in choir only when they chose. They had adopted secular music in their church, but, on the other hand, they wore their habit, took the discipline, and kept up other old customs and ceremonies. The fact that this condition of things contented neither the Bishop nor the Provost, but that they both strove to renew the interior spirit of monastic life among them, is a sufficient answer to the accusation sometimes brought by the ill-informed against Busch, that he aimed merely at the restoration of outward decency and decorum. The first change that he insisted on at Derneburg was the re-establishment of community life. In the next place, the nuns were obliged to give up all the small possessions which they kept in their cells, a fresh distribution of every object being then made by the Prioress. Busch next turned his attention to the refectory, restored the common table, and the practice of reading aloud passages from the Scriptures during meal-time. Having proceeded thus far satisfactorily, he then began to prepare the nuns for confession. They too evinced the greatest alarm at the heavy penances he was supposed to inflict, and entreated him with tears not to be too hard upon them in the Sacrament of Penance. He calmed their fears, and they, when the first ordeal was over, sought him of their own accord in the confessional. For two years after this he was their ordinary confessor. But the entire reform of the convent was not accomplished without much labour and many disappointments, and at last it was found necessary to introduce Cistercian nuns into the house, who by their good example animated the old community to virtue and holiness. The two orders



lived peacefully side by side for some time, but eventually became merged into one Cistercian community.

During this time Busch's reforming activities were not confined to the Hildesheim diocese ; Magdeburg was also a witness that in the fifteenth century souls were not suffered to take a downward course without strenuous efforts to save them. Heinrich Cremer, of Riechenberg ; Dr. Heinrich Zolter, a man as learned as he was pious ; together with Johannes Busch, laboured with the most marked success to restore monasticism in North Germany to its original fervour. In so doing they restored also the influence for good it had formerly exercised over the populations in the midst of which the religious prayed, toiled, and suffered, causing graces and blessings to rain down upon a thirsty land. The reform of the Premonstratensians in Magdeburg ultimately led to Busch's forced acceptance of the Provostship of Halle, neither Archbishop Friedrich nor those more intimately concerned accepting his reiterated refusal. Persuaded at last to pay the monastery at least a visit, Busch was received by the monks with the honours due to their Provost, and there was nothing to be done but to remain and rule the monastery.

In Halle there was abundant scope for his energies. Had he accomplished no other work there than the reform of the two Augustinian monasteries, which he at once set on foot, his sojourn would have been an inestimable blessing, for from these two centres proceeded the spiritual life of many thousand souls. Both houses had the charge of parishes, both sent out their subjects as confessors into neighbouring districts, and one of them had exclusive control of the schools.

But more important still was Busch's task as Archdeacon, a title which belonged to his provostship, and which brought with it no little responsibility, placing about 120 churches and upwards of three hundred priests under his personal supervision.

In view of this responsibility, his hesitation to accept the new honours, and Archbishop Friedrich's anxiety that Busch should undertake a work so worthy of his great powers, are more easily understood. But the position

once accepted, Busch was not the man to hesitate or to groan under the burden. When asked what measures he proposed taking, he answered, "I intend to create a new world here." And that promise he did not fail to keep.

For a time he was obliged to give up the further reform of monasteries and convents, and to devote himself exclusively to that of parishes and of parish priests. Sometimes he went so far in his desire to abolish all occasion of scandal as to cause the greatest inconvenience. Thus, he forbade every parish priest in Halle to keep a female servant, or to suffer any woman, on any pretext, within his doors. They all thereupon dismissed their housekeepers, but were obliged to do the housework themselves as best they could. But the Archdeacon soon remarked that on Sundays, after saying their Mass they appeared no more in church; and he sent for them all, and ordered them to take part every Sunday in the services of their parish churches in cassock and surplice. One of them answered that since the Archdeacon's order to dismiss their cooks, they were obliged to exchange the church for the kitchen, and to prepare their midday meals themselves. But Busch replied: "You preach that on Sundays and holidays men and women must attend High Mass and sermon, and you fail to be present yourselves. Do not suppose for a moment that I will allow this. Order your household arrangements in such a manner that you can be in your places in church at the proper time. I will not oblige you to sing at High Mass and Vespers with the school children, all that I insist on is that you set a good example by being present. Further, you must not omit taking part in the processions round the churches and churchyards on Sundays and feast-days, in cassock and rochet, so that your example may incite the people to participation and devotion." He told them to announce these processions in their sermons in this manner: "Our Lord Jesus Christ has by his holy Cross broken the power of hell, and released us from the bondage of Satan. As a sign thereof, every Sunday the crucifix will be borne round the church accompanied by the clergy and people. First will come the school children in cottas, then the ecclesi-

astics of the different parishes, the curates, religious, and, lastly, the parish priest. Then will follow the town council and the magistrates, all the men; and the women will form the end of the procession. All who fight under the banner of Christ against Satan will be saved from hell and will enter into the heavenly Paradise." Difficulties, however great, generally disappeared whenever Busch made up his mind to attack them, and the processions became so long that as a rule the end was but just leaving the church when the beginning was about to re-enter it.

He found the moral condition of the clergy under him, on the whole, better than he had been led to expect, ninety seven per cent. of them being without reproach in this respect. Those whom he found guilty and incorrigible were removed from their benefices and their places left vacant until they could be filled worthily. To those parishes and communities who complained of the privation, he replied: "Better no priest at all than a bad one." Nothing escaped his clear eye and severe judgment. He visited every parish under him industriously, and it must be admitted that the clergy had in him no indulgent Superior. The reforms which he instituted in the matter of liturgical observances, and in that of frequent, practical instructions from the pulpit were very considerable. As a parish was attached to his own conventual church, he did not rest until he had provided it with an efficient preacher, in the person of Gerhard Dobler, a man after his own heart. Of Dobler Busch himself said: "My preacher was very zealous for the salvation of souls, and often held forth on the ten Commandments, devoting three, four, or five consecutive sermons to one Commandment, until all in the parish were persuaded to keep it. Once, when the effect was not produced as soon as he hoped, he spoke to the people in this wise: 'Why do you not begin to keep this law? Perhaps you will answer: "My father and mother were honest folk, who have long since attained everlasting bliss; why should I be more particular than they?" Listen to my answer. Do you possess any document which assures you that your parents, who you say were a good sort of people, are in

heaven? Show me this document ; I should like to see it. But I don't think you have any such. I, however, can tell you that if they lived as you now live, not keeping God's law any better than you, I have a very clear document, which tells me that they are in hell. And my document is the Mass-book lying on the altar, and containing the Gospel, which Christ our God has sealed as truth with His blood. There it is written : *If you would enter into eternal life, keep the Commandments* ; and other like sentences are contained therein. The transgressors of the Commandments who are already dead in their sins are, you may be sure, in hell. This is the teaching of the Catholic Church, the teaching of Christ."

Busch further says of Dobler and his preaching :

"He was not a quoter of many texts, but went straight to his subject, and would say, pointing to individuals, "Thou in the long mantle, or thou with the embroidered shoes, thou counsellor, thou rich man, or thou poor man, what wilt thou say to this, when thou liest on thy death-bed, and breathest forth thy soul? Consider it."

Such preaching as this shows clearly that incentives to the practice of high spirituality would have been out of place, and that men and women needed to be fed with the daily bread of the Catechism. We find that in all countries a low state of morality predominated, and that the teaching required was of an earnest, simple, and elementary kind. Nevertheless there were evils far more complex than those which Busch and his colleagues were mainly called upon to combat. These had been almost entirely caused by the errors of the Council of Basle, which had introduced deplorable confusion into the German Church. The election of an anti-Pope had created first divisions, then apathy with regard to the authority of the Holy See ; and Nicholas V., in sending Cardinal Cusa to Germany, had in view as a primary object the strengthening of the bonds between that country and Rome. Cusa was charged to hold Provincial Councils and Synods, to promulgate the Jubilee Indulgence, and to order prayers for the Pope to be recited every Sunday at Mass. By this means every priest was reminded of his

solemn profession of communion with the Head of Christendom, and realised more vividly the unity of the Church and his own individual membership. The labours of Johannes Busch in the cause of reform show that Cusa was not the pioneer he is supposed to have been in this matter, although the reformation of religious houses was also the Legate's especial care; and at the Provincial Chapter of the Benedictines, held at Würzburg, seventy abbots received from Cusa the incentive to a diligent winnowing of the chaff from the wheat. Riding unostentatiously on a mule from place to place, he traversed the whole of Germany, from Salzburg to Würzburg, through Thuringia to Erfurt, Magdeburg, Hildesheim, Minden, Halle, everywhere putting down abuses and restoring discipline.

In June, 1451, Johannes Busch, in the absence of the Archbishop, Friedrich of Magdeburg, was commissioned to receive the Cardinal Legate on his arrival in Halle with the greatest solemnity. The meeting between these two remarkable men could not fail to be an extremely interesting occasion. After a sojourn of ten days in Erfurt, where he had visited every monastery and convent, and had charged Abbot Christian with the reform of all the Benedictine houses in Thuringia, Cusa set out on the 6th June very early in the morning for Halle. A hundred horsemen met him at some distance from the town, and formed an escort.

At the city gates he was received by the whole body of the clergy and a multitude of townsfolk, who conducted him, to the sound of bells and singing, to the Church of Our Lady, in the market-place. No sooner did he perceive Busch, whom he then saw for the first time, than the Cardinal made a very low bow, in deference to the Provost's venerable character, and in recognition of his immense services in the cause of religion. Descending from his mule he was led into the sacred edifice by Busch and a brother-Provost, and when the singing was ended, Herman Reyd, the parish priest, was presented to him, and expressed his satisfaction at the lively and benevolent interest which the Holy Father showed in the well-being of the Church in Germany.

Cusa then gave the Papal blessing and left the church ; but before proceeding to the lodging prepared for him by the magistrature, took Busch aside, and told him that he had important things to discuss with him, and invited him to follow to his lodging. At the Rathhaus a numerous company were assembled to do the Cardinal honour ; but he laid his arm on Busch's shoulder, and withdrew with the Provost into the embrasure of a window, where they talked long and earnestly on the state of the monasteries, of the clergy, of the people in those parts, and showed such evident consolation in each other's society, that the assistants thought they must be blood-relations. Cusa remained but one day in Halle, and then departed to Magdeburg to preside over the Provincial Synod, where two principal subjects came up for discussion, the Jubilee Indulgence and the reform of the monasteries. The Legate explained the meaning of the indulgence, and its great value for Christians. He then appointed special Jubilee confessors in the several towns and monasteries of the diocese, giving them power to absolve from all sins and ecclesiastical censures, even when these would otherwise be reserved to the Bishops or even to the Pope himself.

The Synod next proceeded to a long consultation with regard to the reform, going over, to a great extent, the same ground as that which had already been covered by the Synod of Würzburg. Stress was laid on the immense services in this direction already rendered by Provost Busch ; and, as it was impossible for the Cardinal to visit in person every Augustinian house in North Germany, he appointed him his vicar, "as a man who from his youth upwards had lived in faithful observance of the rule of St. Augustine, and who had striven for its observance in different houses of the same order nearly all his life long."

Dr. Paul Busse, the learned Provost of St. Moritz, was to be his second in office, and they were both empowered to appoint such coadjutors in their arduous task as they should deem necessary.

Busch's position was now, therefore, considerably changed, and, as Papal Delegate, the reformer and



visitor could speak and act with double authority. Henceforth his labours occupied a wider field, and his energies, devoted to still larger issues than before, challenged all the enemies of order, discipline, and authority to a mortal combat. Intrigues beset his path, resistance met him where it was least expected, and in some few instances the religious were encouraged in a life altogether at variance with their profession by the Bishop and other ecclesiastical superiors. This was notably the case in the diocese of Minden, where three convents obstinately refused the reform. But in the end Busch gained the victory for God, the Church, and the Windesheim Congregation.

At a time when princes and nobles made use of the cloister for the disposal of their supernumerary, illegitimate, and otherwise inconvenient children, without a thought of their vocation, it is scarcely to be wondered at that scandals should have arisen. But the greatest injustice was perhaps, after all, done to the Church in blaming her for the consequences of such an abuse of her institutions.

In 1458 Busch, who had resigned his office as Provost of Halle, was re-elected Provost of Hildesheim, a dignity which he held thenceforth till within a few months of his death in the odour of sanctity in 1479.

The picture which we have here given of some of his Apostolic labours is far from representing the whole of his meritorious and well-filled life, adequately to describe which an ample volume would be necessary. Our intention has rather been to depict, as far as our canvas permitted, the combined movement of some Catholic reformers who, even before the advent of Luther, were striving with all their might to cope with the difficulties, which were as much the result of the modern idea—the rejection of authority in faith and morals—as the outcome of decay and corruption.

Occupied as we have been with North Germany and Holland, with Groot, Busch, and Cusa, little space remains even for the merest sketch of the work that was being done in the southern part of the country by St. John Capistran, the celebrated "Brother John of the Bare-footed Order." This holy preacher of penance was about sixty-

five years old when the Pope first sent him to Germany. He is described as small, withered, and worn, but keen of intellect, learned, and indefatigable. Twenty to thirty thousand people listened every day to his sermons, although he preached in Latin, scarcely a word of which they understood. But it was observed that they paid more attention to him than to the interpreter, who afterwards repeated the sermon in German. He usually preached for two hours, and the interpretation took as long; so that the people were kept for at least four hours in the church. His modest, cheerful air, the sanctity which shone through his insignificant appearance, were perhaps even more eloquent than his words. On his arrival at Vienna, the crowds that went out to meet him were so dense and compact that the streets could not contain them all. As there was no church in the city large enough for his audience, he preached from a platform erected in the great square. His time was passed in meditation, preaching, visiting, praying with and laying his hands on the sick and dying. He slept little, and always in his habit, rose at daybreak, and remained a long time in prayer before saying Mass, sometimes even preaching before he offered the Holy Sacrifice. It was not till towards evening that he broke his fast. He curtailed his already short hours of sleep in order to find time to study and ponder over the Scriptures.

And thus, teaching, reforming, and founding houses of his order, St. John Capistran passed through the whole of South Germany, and even penetrated as far north as Halle. Possibly he came here in contact with Johannes Busch, but there is no record of their having met. An example of the success which attended his apostolate is contained in a contemporary chronicle. "In the year 1454," it says, "Brother John Capistran, of the bare-footed order, preached here (at Augsburg) in the Church of Our Lady, after Mass in the morning about the sixth hour, from the pulpit which had been erected for him, and he did this for eight days together. The men had all to sit on one side and the women on the other, and after dinner, towards evening, he touched all sick people in the court with the relic of St. Bernardine. Many tresses of

false hair, and a pile of gambling tables and cards were burnt in the market-place."

It scarcely appears surprising, when we consider the extraordinary gifts and the supernatural life of this Saint, to be told that one day, at Leipzig, after preaching on death with a skull in his hand, he was accosted by 120 students who had been present at his sermon, with a request for admission into different religious orders. During his progress through Germany he gave the habit of St. Francis to about 250 young men, who had been converted by his preaching.

One lesson may at least be learned from this necessarily cramped and imperfect picture of Catholic reform in the fifteenth century. Setting aside the results obtained—surely greater than anything that the Protestant Reformation can show—the character of the men engaged in it, their zeal, self-denial, moral elevation, and intellectual breadth are incomparably above and beyond any excellence even dreamed of by Luther or his iconoclastic followers.

Of a truth, Gerhard Groot, Johannes Busch, Nicholas Cusa, and Brother John Capistran are names to conjure with.

J. M. STONE.

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## ART. IV.—MIGRATION OF BIRDS.

TO watch for the advent of birds, as spring advances, to follow up their movements during the nest-building time, to observe—where possible—the process of building, and to admire the finished work, to rejoice at the shyness of some birds and the pertness of others, and to get familiar with the habits and lives of individual birds, are attractions to most of those whose early life was passed in the country and not in big towns, where, at least until quite lately, the ubiquitous sparrow held undisputed sway. But there is something in bird-life, which can cast a spell over a still larger class, and can blot out effectually the callousness to birds, which the everlasting chimney-tops of a town may be supposed to engender. A visit to the Farne Islands, by itself, is calculated to awaken, at one bound, a keen interest in bird-life, whilst it seems to open out a new world in God's creation. Here it is no longer a question of the individual : you have come to a region where birds are numbered by myriads. Your very approach to the islands is heralded by the loud-voiced terns in their tumultuous whirlings, flashing the sunlight from a thousand wings. When you land the shingle itself is found to be so covered with eggs as to make it hard to find a place whereon to plant your foot in safety. You are not face to face with one species only, but from terns of various kinds the series runs through puffins and eider-ducks, past the grim-looking colony of cormorants on their rocky summit, "brooding o'er the vast abyss," until the pinnacle rocks are reached—basalt columns of vertical rock separated by a narrow channel from the mainland—whose flat tops are literally packed with thousands of guillemots. They herd together for protection's sake from the fierce gulls, which swarm on the adjacent island, waiting to suck the eggs of

the unwary birds, who ostracise themselves from the commonwealth. The same kind of wondering interest in the world of birds is awakened by the Bass Rock, with its vast population of solan geese, whether you look at them from the water immediately below the cliff, on each ledge of which they congregate, or watch, from the island itself, these large snow-white birds, with their black-tipped wings, as they pass in crowds over your head. These are only some of the places near at hand where collective bird-life may be witnessed.

The most remarkable bird-rock in the world is a little to the east of the North Cape, called Svaerholtklubben, where, according to reliable description, the kittiwakes, which occupy a cliff some nine hundred feet high and of considerable breadth, are to be numbered by millions. Their nests, resting on the narrow ledges, hang like swallows' nests over the breakers, whilst high above their heads a pair of sea-eagles, which have their inaccessible eyrie under the summit of the mountain, soar in majestic calm except when they swoop down, like mighty pirates, to seize the young kittiwakes from the open nests. Stimulated by sights or by descriptions like these, the interest in the collective life of birds naturally centres on that most remarkable phenomenon of migration, which renders the Farne Islands comparatively a desert during the winter months, and during the same period leaves even the great cliff of Svaerholtklubben without the charming presence of a single kittiwake to enliven it.

The knowledge of the migration of birds is very ancient. It gleams forth from the pages of the Book of Job, where the author speaks of the hawk stretching his wings to the south; it supplied Virgil with a simile for the thronging souls on the banks of Acheron—thick as autumnal leaves or gathering birds,

“ Ubi frigidus annus

Trans pontum fugat et terris immittit apricis ; ”

and it found an important place in the calendar of the Indians of the fur countries, where the recurring moons are named after the birds of passage, whose arrival is coincident with their changes.

But though the fact of the migration of birds has always been recognised, it is only at a quite recent date, and in the British Isles, that a united effort has been made by patient and accurate observation, carried on at the same time at various lighthouses and lightships dotted around the three kingdoms, to establish a firm basis of fact upon which to form a sound and adequate conception of many of the phenomena of migration.

The period of observation covered eight years, from 1880 to 1887; the stations that sent in returns numbered over two hundred. The number of records dealt with and tabulated reached to at least one hundred thousand. All these were handed over at the end of the eight years, and a digest of their contents drawn up and presented to the British Association at its yearly meeting in 1896. This was afterwards published as a pamphlet, containing some twenty-seven pages. To make the very valuable and vast material at his command more generally known and more useful to the public, the author of the digest, Mr. Eagle Clarke, of the Science and Art Museum, Edinburgh, is now engaged upon a much more extended work on the subject of migration. In presenting this digest, the Bird-Migration Committee inserted in their preface to the report this noteworthy remark: "This digest contains a plain statement of ascertained facts, and is wholly free from theory and speculation of any kind. Thus it will be found to differ from almost everything that has hitherto been published on the subject." It is thus referred to in the Preface to Saunders' new edition of "British Birds," published in June, 1899: "In 1896 appeared Mr. W. Eagle Clarke's digest of the observations on the migration of birds at lighthouses and light-vessels from 1880 to 1887, a marvel of condensed facts, and some of these observations are very destructive of former belief."

Dealing only with the British Isles, birds, as migrants, may be grouped into the following classes, four in number:

I. Birds which come from the south in spring to nest in the British Isles and return south in the autumn.

II. Birds which come from the north in autumn to winter with us and return north in the spring.



III. The real Birds of Passage, as far as the British Isles are concerned, which merely alight on British soil for a very short time in the spring, on their way north to nest, and which again rest with us for a somewhat longer time in the autumn on their way south.

There is still another class to be reckoned with, consisting of Partial Migrants. Where the whole of a species does not leave the country, but some of the individuals are always to be found, though during portions of the year in very much diminished numbers, this species is said to belong to the partial migrants. As an illustration of the distinction between real migrants and partial migrants, compare the pied-wagtail and woodcock, on the one hand, and the swallow and fieldfare on the other. Every individual of these two latter species disappears at one period or another from the country, but, while the majority of pied-wagtails and woodcock disappear, a number are always present.

For instance, it is a curious fact that during recent winters a large number of wagtails have been in the habit of repairing, night after night, to roost on the roof of the General Post Office in Edinburgh, probably as many as two hundred at a time. Take, again, the song-thrush and the redbreast, and first the song-thrush. In certain parts of the country the home-bred birds so completely disappear, that from the end of November to the end of January not a single one can be found, whilst in other districts some may always be seen. Even in the case of the redbreast, which is undoubtedly a resident as a species, close observation shows that the numbers vary considerably at different times of the year, the travellers being mostly, if not wholly, young birds of the year. Again, whilst the first sharp frost drives those redbreasts, which remain, to the homesteads for food, a severe and long-continued frost causes even these birds to vanish, with the exception of a few that have become almost domesticated.

Having enumerated the various phases of migration, it will be easy now to rearrange these classes in a way which admits of a simpler treatment. Class III. includes

species whose summer home lies to the north and whose winter home lies to the south of Britain. These are only birds of passage with us. It will be convenient to consider along with Class III. those birds of the same species which, coming from the south, are going no further than the British Isles, but are coming to nest with us. It will be seen later that the birds coming to nest in England for the most part leave their winter residences earlier than those bent upon the still further journey north to Scandinavia, &c. But all these birds, whether they come to England to stay or not, may be regarded as belonging to the one great movement from south to north, and so Class I. may naturally be treated as part of Class III. Again, in the autumn, when the birds return from the north of the British Isles, some are coming to winter with us, whilst the real migrants only stop for food and for a partial rest before continuing their prolonged journey southwards, which may carry them to the shores of the Mediterranean, and even as far as South Africa. Thus again Class II. will find its place in the full treatment of the great autumnal movement from north to south under Class III. It will also be evident that partial migrants will again largely include birds of various species, which are either summer migrants coming to us in the spring and going south in the autumn, or winter residents going north in the spring and returning to us for the winter. Consequently the migrating members of the partial migrants will, leaving out of consideration those which merely move from one part of England to another, fall under Class I. or II. in their movements, and thus again be included in the explanation of Class III. A full and comprehensive treatment of the first three classes of migration-birds resolves itself, therefore, into a complete explanation of the spring movement from the south, in a more or less devious path northwards to England and beyond, and the autumnal movement, which follows the same general track, from the north of the British Isles to England and the south. In treating of the spring and autumn movements, it will be well to contrast the varying conditions under which the two journeys are taken. In the autumn,

when the birds leave the northern regions, they have completed the great work of the year—procreation ; they are led to move southward through a scarcity of food for themselves and their offspring. When they reach this country, whilst those, which are wintering in England, disperse to their old haunts, the bulk of the birds, which are going south, through the British Isles, move often very leisurely along the sea-board, where abundant food can easiest be found, because there is no strong impelling motive to carry them to their winter destination. In spring, however, the all-absorbing work of the season carries them swiftly onwards, and whilst our summer migrants pass inland to their loved and well-known nesting areas, the rest usually tarry no longer on our coasts than is necessary for the food and rest they require before continuing their journey. They seem eager, once they have reached Britain—the last stage of their long journey—to get home. Hence it is that observation of birds is, as a rule, much easier in the autumn than in the spring, when they are here to-day and gone to-morrow.

And now to take the autumn migration in detail. The region northward of the British Isles whence the greater part of the birds visiting our shores in the autumn would seem to come, is Scandinavia. The large forests, the fewness of the inhabitants, the comparative warmth of the country, for the latitude, may account for the large number of the birds nesting there ; but, besides this region, there are Iceland and Greenland, and there is seemingly a bird-route round the north of Norway from Siberia. This may explain the large number of species which come to us from the north. All the birds, then, which come to us from Scandinavia need not have nested there ; a number have probably come from Siberia and North Russia.

The first indication of this southward movement may be noticed in July. At that time the Arctic summer is at its height, so that, doubtless, the birds that come to us then, on their way south, have never got far beyond the limit of Britain ; they are most likely non-breeding birds of their respective species. At any rate, none of the birds which

come this month are young birds ; they are all, as far as is known, adults and adult males. In August as many as twenty-six species of birds, whose summer haunts lie entirely beyond the British area, are recorded. In September there is a marked increase in both species and individuals ; as many as forty species (including the August ones), which do not summer in Britain, are recorded ; whilst in October the flood of migratory birds into Britain reaches its highest level. It dies down considerably by the beginning of November, and to quote from the Digest : " After the middle of the month the immigration of such birds as spend the summer in the north entirely ceases, with the exception of those of certain marine species (ducks, gulls, grebes, swans). This is entirely contrary to the views hitherto propounded regarding the limits of these movements, but it is nevertheless a fact well established by this inquiry" (Digest, p. 13). So far I have traced very briefly the first stage of the autumn migration, following the birds from the north into the British Isles ; the next point is to trace their movements further south, and at the same time to take into account our own summer migrants which are also going south, some in advance, some in conjunction with birds of the same species from the north. The earliest of our own summer migrants to go south in any number are the adult cuckoos, for not only are they to be seen on the sea-coasts, which is the usual preliminary to migration, but they are occasionally killed against the lanterns of the light-stations. These peculiarly interesting birds, though they have paired, are free to move south very early on, for the responsibility of rearing their young has been transferred to a pied-wagtail, or meadow pipit, or reed warbler, or hedge-sparrow, according to the nest in which the hen cuckoo has deposited her egg. If she has ever seen—what has been seen and sketched a number of times over—her still unfledged offspring setting its legs wide apart in a stranger's nest and getting the young scion of the house well between its broad shoulders, then backing up against the lip of the nest until the harmless and helpless

youngster is tumbled over on to the ground, the hen cuckoo may rest quite satisfied that she is safe in deserting her young one, inasmuch as it is well able to look after itself. Along with the cuckoo, the swift gives indication of moving during July, by the fact of its being seen with some frequency at the stations round the coast. Now and then small numbers of thrushes, blackbirds, redbreasts, wheatears, and skylarks have been killed against the lanterns, while small numbers of many other species—*e.g.*, chaffinches and gold-crests—are also on the move. There is some uncertainty about the significance of these observations. Undoubtedly the movement to the sea-coast is the preliminary to migration, and undoubtedly the young of the year are the first to migrate in any numbers, but every movement to the sea-coast may not mean immediate migration. At the end of July, for example, there are immense numbers of young birds, some a few weeks old, which are turned adrift by parents, now engaged upon their second broods. These young birds run wild, and may journey to the sea-coast in their extensive wanderings, without actually leaving the country. The following example, taken from an editor's note to White's "*History of Selborne*," shows that the young of the first brood do not always go away for good before the rest. Speaking of the curious example of a swallow building in a small basket placed near its old nest, which had been destroyed, the writer says that—"After the first brood of four took strong flight, no more was seen of them till the evening of the final departure (of the entire family; this was in September), when . . . the two old birds and all their annual progeny (eleven) were seen perched in a line on a piece of wood some 2½ feet long, evidently receiving instructions relative to their mysterious journey. Be that as it may, on the following morning all were gone" (White's "*Natural History of Selborne*," pp. 179, 180).

During August as many as thirty-three species of our summer visitors are recorded as departing, and of the partial migrants thirty-four species are noticed as migratory, though all these may not pass beyond the British area.

Undoubtedly the movement southwards, during this month, applies not only to our own summer visitors, but also to the immigrants already described, which have come from further north, September witnesses the height and close of the emigration of the smaller British summer visitors; it includes forty-two species, in addition to forty species of partial migrants. In October, whilst the summer birds, which leave us, are not numerous, consisting rather of laggards of their respective species, the number of partial migrants is very great—great numerically and great in the variety of species. It is now especially that the northern immigrants pour out of the country along with our own birds. By the middle of November the whole emigration may be said to be over. The birds from the north and our own birds of passage have moved onwards. Their journeys are accomplished mostly by night, and they feed during the daytime, at the same time moving slowly on. To emphasise still further the time when the autumn migration ceases, I reproduce a statement at variance with what has been stated, and subjoin the answer to the difficulty given by Mr. Eagle Clarke, to whom I referred it. Among some bird notes published last year the following passage occurs: "On December 2nd, 1898, W. very strong, I saw an immense concourse of lapwings in a pasture near the river. The birds were sitting very close together and with their heads turned towards the wind. This field is 33 acres, and one-third of it was densely covered. I do not think there could be less than thirty to thirty-five thousand, and these figures are less than I estimated at the time. An old marsh shepherd said he had never in his life seen so many 'pyewipe' together. I believe the whole body of birds were immigrants, and probably had just come in" (the sea being close at hand). In other words, according to this extract, immigration does not cease by the middle of November. Mr. Clarke's answer is as follows: "I have no doubt that the lapwings to which you draw my attention were emigrants from inland localities in England, driven to the coast by frost. This is the first step to emigration from Britain, for should the cold prove very



severe the birds would leave our islands. If not severe, the birds would remain on the coast until the snap was past."

An extract from the Digest is to the same effect: "The appearance of birds on the coast in the late autumn and winter has led them to be regarded as immigrants from abroad, but when the whole data relating to their distribution is examined, the true nature of their movements is no longer doubtful, and this is the case quite apart from the weather conditions, which in all instances also afford an unfailing clue to their true character" (Digest, p. 15).

I see that Saunders, in the preface to his new edition of "British Birds," accepts this view of Mr. Eagle Clarke's as an established fact.

Having traced out, at some length, the general autumnal movement of birds, it will not be out of place to follow a few species to their winter habitats. I would select seven common species—namely, the swallow, cuckoo, willow-wren, chaffinch, redbreast, song-thrush, and pied-wagtail, and divide these species roughly into two groups, according to the extent of their journeyings south for the winter. The swallow, the cuckoo, and the willow-wren extend their travels to South Africa; the other four species do not winter further south than the shores of Africa bordering on the Mediterranean, or, at most, the more northerly regions of that continent. To fix the line of division more definitely, it may be said that the first three species cross the equator for their winter, and the last four do not. This does not mean that all swallows cross the line, seeing that some winter in North Africa and some are present in Tangier and Sierra Leone all the year round. But very many swallows, and a number of cuckoos also, do cross the equator, because great numbers of swallows and some cuckoos arrive in Natal every year. The swallows leave South Africa in March and April, in their bright plumage, having moulted in their winter habitat, contrary to the more usual custom of birds. They also pair before returning to Europe; whereas the male cuckoos come to England unpaired, and are followed in a few days by the females. It is then that the keen and loud-voiced suitors are heard

at their best, whilst the respective claims of the rival male cuckoos are being decided. The winter quarters of the willow-wren may be said to start in the south of France, and to extend through the basin of the Mediterranean; whilst the majority move on to the oases of Africa, and some even to Cape Colony, to which the swallows and cuckoos also penetrate. Passing to the winter quarters of the second group, the chaffinch visits Egypt and the coasts—not the inland portions—of Morocco, Algeria, and Tunisia. It must be borne in mind that, whilst this emigration of chaffinches takes place, there is a large immigration from the Continent into England by the east to west route, to be described presently. The pied-wagtail, which is a typical British bird, inasmuch as it breeds sparingly anywhere else, has its winter range through Western Europe, and on to France, Spain, and Morocco. The redbreast migrates as far as the Sahara, and, amongst other districts, visits Egypt and Palestine; whilst the song-thrush winters in Madeira, the Canaries, North Africa, Nubia, &c.

But there is a peculiar interest attaching to the last two species, inasmuch as their movements on migration are carefully watched for on the Continent, where they are snared in vast numbers, as they are considered a delicacy for the table. In France, the "Chasse aux Grives" is about as important as the 12th of August and the 1st of September are for sportsmen in this country. In the autumn there is a large influx of thrushes into England from the north, which after a very short time leave this country, with so many of the home-bred birds, that many parts of the kingdom are bereft of this species from October to the end of January. The redbreasts are equally, if not still more, the victims of the hosts of bird-catchers, especially in France, because robins are not only esteemed a choice article of food, but also because their feathers have recently been used for ladies' dresses and for the adornment of Christmas cards. In the months of July and August the hedgerows of the south coast of England may be seen beset with redbreasts, not in flocks, as is the case with so many other species, but each individual

keeping its own distance from the next, thus verifying the old saying: "*Unum arbustum non alit duos erithacos*"—One bush does not harbour two redbreasts. They are all pressing forward to cross the Channel on their way chiefly to their North African winter quarters.

After the detailed account of the southward migration in the autumn, a few remarks will suffice to explain the reverse and return movement in the spring. Along the same general direction which carried the birds southward in the autumn, they return in the spring. Leaving out of consideration those which fled the country owing to the wintry cold, some of which—such as fieldfares, redwings, thrushes, and blackbirds—return in February, and still more in March, we have to wait until April for any pronounced return of the summer migrants to this country. It is true that a wheatear and a ring-ouzel have been seen as early as February, and even a single swallow at the Eddystone Lighthouse, and specimens of many more species in March, but these are solitary specimens. But in April the majority of the species, among the summer migrants, make their appearance, though perhaps not a majority of individuals. The immigration continues in May, and during the first part of June several species whose breeding range extends to the polar regions appear in considerable numbers on our shores on their way to the far north. A few appear even still later; amongst these latest arrivals of birds of passage, the two chief species are the grey plover and the knot. There are two remarks of some importance to make about the spring movement. The first is, that by far the majority of the earliest immigrants amongst our summer visitors during March or April are recorded on the south-west coast of England and Ireland; the earliest comers thus making for the warmest parts of the British Isles, early on in the season. The other remark is, that the observations are all in favour of the theory that the earliest arrivals amongst the summer visitors are British breeding birds. This is borne out by the fact, well known to all naturalists, that our summer birds appear in their breeding haunts in our islands immediately after their first appearance on our

coasts in the spring. Again, down to the end of May and, in some instances, to the middle of June, there are considerable arrivals of birds on our coasts, at a time when birds of the same species are already busily engaged in incubation or in tending their young. These late arrivals are clearly birds of passage, which nest beyond and northwards of the British Isles.

A further migratory movement—left out of consideration earlier on—still remains to be explained, viz., that which takes place along the so-called east to west route. This has nothing to do with an imagined east to west route from the Continent of Europe to England, in such high latitudes as Heligoland—a route which has been advocated by many. The great believer in an east to west route in this sense was the most ideal ornithologist of the century, Herr Gätke, who spent sixty years on the island of Heligoland, where, enjoying exceptional opportunities of watching birds on migration, he devoted himself, not to marine painting, for which he went there, but to a profound study of birds. He has embodied his information in a book translated into English in 1895, which, as far as the value of the observations on birds are concerned, is reputed as a classic; but his position on the small island, however numerous his bird visitors were, could hardly afford him the opportunity of forming correct views of the movements of birds over extended areas to which he had no access. On the other hand, the great merit of the Digest is that it is based on *simultaneous* observations made over an entire natural area. In this it is unique. If Herr Gätke's theory had been true, then the birds from Heligoland should, in due course, appear on the east coast of England, and great flights of birds on the small island would be followed, after a brief interval, by an inroad on to our eastern shores. But when Herr Gätke's east to west autumn movement was tested, by comparing his details of bird-movement for the four years (1883-6) with those obtained for the British area, it became evident that the birds travelling eastwards at Heligoland did not go to England. The results of the comparison are briefly these: The dates of the chief move-

ments in Heligoland and in Eastern Britain seldom, if ever, correspond; that while species common to both islands occur in "flights like clouds," in "marvellous numbers," at Heligoland, there is not a single observation of the same species on the English shores. Hence the conclusion is forced upon the investigator that Heligoland and Britain draw their migratory hosts from different sources. It is not impossible or improbable that birds may occasionally cross the German Ocean by an east to west flight in the latitude of Heligoland, but our data lead us to believe that such cases are the exception, and not the rule. But though there is no east to west route in the latitudes of Heligoland and Scarborough, on our own coast, by which birds commonly come to England, there is the so-called east to west route which brings birds in the autumn across the narrowest part of the North Sea to the coasts of Norfolk, Suffolk, Essex, and Kent. The direction of movement is north-west on the coast of Norfolk, and almost due east and west on the Kentish coast. The Thames may be considered the centre of this movement. North of the Thames, the birds which have crossed over to this country work their way up further than the Tees, many proceeding inland as they go. South of the Thames, the birds move, many of them, along the south coast of England. These important immigrations set in during the latter days of September, reach their maximum in October, and continue at intervals during November. There is a fresh movement in winter when the cold is exceptionally severe, but then the birds move westward along the south coast on their way to the Scilly Islands and the west of Ireland. The movements across the narrowish sea from the Continent to England take place in the daytime, whereas the night is the usual time for more extended flights. They continue from day-break till one p.m., and sometimes till three p.m. In the autumn period of this movement, which closes about the middle of November, larks are most numerous, and "black-crows" (rooks) next, and grey-crows next to them. Besides these species, redbreasts, gold-crests, chaffinches, greenfinches, tree-sparrows, swallows, starlings, and occa-

sionally woodcocks, are represented. In the winter, on the advent of great cold, larks, various thrushes, starlings, and lapwings comprise the immigrants. A very curious feature about these movements is that sometimes, whilst the birds are coming into England, they actually cross—moving in the opposite direction—the line of “coasting” emigrants, which are moving southwards in the great autumn movement. The birds which come in by the east to west route in the autumn, return by the same route in the spring.

It will have been gathered from the preceding pages that migration among birds affects nearly every species to a greater or less degree, so that even in those we are inclined to regard as sedentary it is often the case that only the adults maintain their ground throughout the year. Amongst birds of prey, it is well known that the young ones are actually driven away by their parents as soon as they are able to shift for themselves. It is not so well known that this practice extends very much further. Whether a bird passes from Scandinavia to England, or from England to the Mediterranean, whether it moves right away from the Arctic regions to South Africa, or from the north of Scotland into England, or from one part of England to another, it is throughout one and the same tendency to migration which is being exhibited in such varying degrees, and in one degree or another this migratory tendency affects nearly all species.

Again, the movement, whatever it may be, usually leads the bird to return, not only to the same area, but frequently identically to the same place for the breeding season. A remarkable example of this is given in the case of a pair of stone-curlews—a very migratory species affecting almost exclusively the open country—which were in the habit of breeding for many years on the same spot, though the character of the ground underwent a complete change: it had been part of an extensive and barren rabbit-warren, and was now become the centre of a large and flourishing plantation.

Having dealt with the broad facts of migration, the question may now be asked, Why, then, do birds thus seek



different quarters in summer and in winter? If the autumn migration of birds is in question, we may say that growing scarcity of food and increasing cold are the determining causes. How far the mere lowering of temperature would affect the birds, supposing that the food supply remained intact, is a more difficult question. Certainly even a moderate diminution in the food supply, accompanied by a severe fall of temperature, would make a serious difference to some species of birds, which appear to be especially sensitive to cold. But usually the two causes act together. The birds from further north move downwards to the haunts of other birds, owing to a dearth of food and increasing cold combined; and the dearth of food thus occasioned, in the new area they have reached, makes a further movement southwards necessary, and so the movement is propagated onwards. This explanation does not pretend to offer any suggestion as to why birds should go so far south as many do, and why there should be such a difference sometimes in the latitudes where different individuals of the same species winter. But weather changes, apart from a fall of temperature, if they do not help to determine the fact, have much to do with the time and mode of migration. Take, for example, Scandinavia during October, which is the great month for the autumn migration. Suppose the weather is genial, then the work of migration—determined, no doubt, by the partial diminution of the food supply—will progress very regularly and very quietly, birds going off in pairs or in very small batches. Suppose, on the other hand, that the weather during the first part of October is very stormy, and that it is then followed by calm weather, with a high barometer and a sharp fall of temperature, the result will be that the tide of migration, which has been stemmed, will burst forth in what are well known at lighthouses as “rushes,” where thousands upon thousands of birds migrate together. A natural accompaniment of the calm, cold weather is the formation of settled fog. Under these circumstances the migrating birds get lost, they fly low, and it is under these conditions that they bang against the glass of lighthouses, bewildered by the fog and attracted by the light.

Turning from the autumn to the spring migration, the determining cause is more difficult to decide. It is hard to invoke a scarcity of the food supply, though it might well be that the food supply, where the birds are wintering, would not in many cases be sufficient if they stayed on there, both for the adult birds and for their numerous offspring; but any argument as to what the future wants of birds may be does not supply the present inducement to adult birds to migrate before they have any young. There can be little doubt that birds manifest in their spring movement greater eagerness to get to their destination than they do in autumn. In spring they are coming home, for where they breed must be regarded as their home. They are not driven north by stress of weather and want of food as they were driven south in the autumn. This love for home is shown not only by their more rapid flight, but by the marvellous fidelity with which they return in so many cases to the exact place, year after year, where they nested before and where seemingly their progenitors were before them. The birds are going home, and they are going home for the great work of the year—procreation. The state of weather at their winter quarters determines the exact time of migration; and unless they have been unduly delayed, a genial spell of weather on the shores of the Mediterranean and in North Africa, for example, is the signal for a pronounced movement northwards in the spring. But, granting the general causes of the movements of birds are correctly given, there remains the more than Gordian knot to untie as to how they find their way unerringly back to their homes in the north. On this very mysterious question I will only quote these suggestive remarks of Dr. Von Middendorff: "It is not to be doubted that mammals know how to reach their goal, and that by the shortest routes, through places that are wholly strange to them. In the course of my life I have met with the most decided examples of this sense of direction in dogs and horses; but never did experience of this kind strike me so much as when, on the boundless wastes (Tundren) of the high north, I perceived the same incomprehensible animal faculty almost

unweakened among rude, uncivilised men. What Samojeds do in this way often surpasses all our comprehension. . . . Highly pleased with having found among these people my interpreter of the natural mystery of animals finding their way, I tried to extract from them their magic art. They wondered at my wondering. At last they quite disarmed me with the question, 'How, now, does the little Arctic fox find its way aright on the great tundra, and it never goes astray?' That was all. I was thrown back on the unconscious performance of an inherited animal faculty" (Newton's "Dictionary of Birds," p. 568, note 1). It may be urged that the homing faculty of pigeons is by sight—which certainly would avail migratory birds nothing in their long journeys by night—and not by a sense of direction; this undoubtedly is the generally received opinion, though recent experiments, where birds returned over great distances by the same route along which they had been carried, shut up in baskets, goes some way to establish a contrary opinion. Some have suggested that the birds have guides, or leaders, in their migrations, among the older birds; but it must be remembered that birds often go in twos and threes, for all of whom guides could hardly be provided. Moreover, in the autumn migration, the young birds of the year, as a rule, are the first to migrate. If it be objected that even so some old birds go with them—some adult birds of the species, for example, which have not paired—the answer would be: This supposition, to say the least, is gratuitous, and has no support in observation; but, granting that it may be true, because it is not demonstrated that it is false, how would it meet this difficulty? It is notorious that adult cuckoos go before their young, which are reared by other birds. When the time for migration comes, the young cuckoos not only have lost the guidance of their parents, but the birds which have reared them have in some cases totally different winter quarters from the cuckoo, and so would be worse than useless as guides. Indeed, in the case of the wagtail a number of the individuals of this species are resident in the country throughout the year. The young cuckoos, then, at any rate, must find their way alone on their

long journey. After dealing with certain of the phenomena of migration, where abundant and recent observation has been a safe guide, I have ended by treating of questions in which evidence is not forthcoming of sufficient weight to establish definite conclusions. In difficulties such as these it would be well to recall the following words of Lord Salisbury, used in his presidential address to the British Association in 1894: "We are under no obligation to find a theory if the facts will not provide a sound one: to the riddles which Nature propounds to us, the confession of ignorance must constantly be our only reasonable answer."

J. CORBISHLEY.

## ART. V.—THE RELIGIOUS CONDITION OF ENGLAND.

THAT a decline in church attendance and a general relaxation of the sense of religious obligation is one of the features of the present age cannot be denied. It is a fact which is witnessed to and deplored even by the leaders of the various religious bodies themselves, and is not confined to one or two of these bodies, but seems to be common to all, though some suffer in a greater degree than others. Broadly speaking it may be said that it is notorious that Protestant countries have experienced such decline to a far greater extent than Catholic. Notably is this the case with Protestant Germany, the cradle of "the Reformation," where church-going in the capital, Berlin, is said to be confined to one or two per cent. of the population.

Again, if a comparison were made between the attendance at public worship of Catholics and Protestants in a country where the latter are in the majority, there can be little doubt that its proportion to the bulk of their respective professed adherents would be largely in favour of the former.

It is not, however, my object to institute a comparison of this character, but to inquire into the causes which have produced this state of things, and which are still at work. My examination will be limited to the religious conditions of England, with which I can claim some acquaintance, gathered from fifteen years' experience in town and country as an Anglican clergyman.

Though some of the causes here to be considered may be peculiar to England, yet no doubt many of them operate in other civilised countries, and some, owing to different conditions, with an even more intense activity.

And in assigning their due values to the forces at work

it will be necessary to consider in what class of the population they especially energize, since, from the difference in their circumstances, all classes are not equally affected by the same causes.

Thus, while it might be affirmed by Infidels and Agnostics that this declension of attendance at worship is due to the spread of their principles, this assertion would be seen to be baseless if it were evident that such decline prevails more especially among the less educated classes. These are naturally the least affected by those philosophical speculations which are made the basis of the modern attacks upon Christian dogma. In such case, even though it were clear that a considerable proportion of the educated classes neglect the observances of religion, yet it could not be maintained that the movement taken as a whole was an intellectual one. And in fact it is not necessary to quote statistics to prove, what seems to be generally recognised by those who have had opportunities of studying the matter, that by far the greatest falling off in this respect has taken place among those who are commonly called "the working classes." For many years past the problem of recovering "the lapsed masses" in our large towns has engaged the attention of writers and speakers in the Church of England, while noble efforts have been made, with partial success, by devoted clergymen of that and other bodies to win back these wanderers to some exercise of religion.

Certainly as far as my own experience goes, which I have found to be in accord with that of others who have had similar opportunities of observation, by far the greater part of the poor in our large towns do not attend any "place of worship." In the country, however, the case is different. There the majority of the people are still accustomed to go to church or chapel on Sundays and a few other days in the year.\*

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\* Since I wrote these words some time ago, my experience has been corroborated by those who have had similar opportunities of observation. About a year ago there was a long correspondence in the *Guardian* on this matter of church attendance. The chief point in which the experience of the writers differed from my own was that many of them testified to a great falling off in many parts of the country as well as in the towns.



It seems to me that in accounting for this difference may lie the way to ascertain some of the reasons why the Church of England and other Protestant sects have failed to keep their hold upon the town populations.

To begin with, the minds of country folk move much more slowly than those of their kindred in the towns. Traditions and customs die harder, especially those associated with certain outward visible signs which have appealed to their imagination from their youth up as to that of their fathers before them. The grey time-worn church built by pious Catholic ancestors is usually the central and most conspicuous feature in any English village. The familiar sound of the church bells speaks to them with the same voice which their forefathers heard whether as summoning to prayer, or bringing its burden, solemn or joyful, of death or marriage. Then there is the grass-grown grave-yard surrounding the church, where "the rude forefathers of the hamlet sleep"—and which appeals to them with cherished memories and sacred associations. Here is a link with the past which can touch every heart capable of being touched by human joys and sorrows. Here, where the dead are gathered round the temple of the living, is an ever-present witness to the truth that the quick and the dead still form one body in Christ, and that they are especially united in prayer, and also a constant reminder of the resurrection. Thither the mourner comes to tend carefully the grave of the loved ones, and to decorate it with flowers. Though the comforting Catholic truth that prayers avail for the dead has been rudely reft from him, he still does what he can for them, according to his light. When he follows the deplorable drift of the rustic population and enters a large town, these remaining links which bind him to the Catholic past are broken. There are more churches and chapels, it is true, and some are nearer to his door than when he lived in the country, but the church no longer dominates the life of the town as of the village. It no longer rears its form, giant and massive, symbol of the changeless One Who has placed his name there, amidst the punier and less lasting habitations of man which are grouped about its feet. It is probably represented by

some cheap and modern brick structure, half hidden by the model dwellings and warehouses that overtop it. The shrill sound of the little bell that calls to prayer has nothing in common with the deep and solemn notes which swelled from the belfry of his village shrine and it is lost in the din of the great city. The churchyard with its tender memories is not there. The church is full of strange faces.

Our rustic misses the reunion outside the church where the gossip of the village was exchanged. Perhaps he has difficulty in finding a place. Very often the service is performed in a different way to that to which he has been used. And so he falls into the habit of not attending church at all.

Perhaps it may appear to some that too much stress has been laid upon the force of such associations as these, and even that our rustic has been given too much credit for the possession of a poetic sentiment and imagination which does not belong to his class.

But it must be remembered that such sentiments often form the background to savage and uneducated minds before the power of their intellectual expression has been acquired. It was an old saying in the Catholic Church that "images are the books of the laity."

It was what the heathen poet said in other words :

*Segnius irritant animos demissa per aures  
Quam quae sunt oculis subjecta fidelibus.*

It has been one great source of the strength of the Catholic Church, especially in her hold upon the masses, that she has always appealed to the eye. Her ancient symbolism was for the most part destroyed in England at the "Reformation," and when the Protestant rustic leaves country for town the last remnants of it are banished from his horizon. In the case of a Catholic, under similar circumstances, he still finds the inside of his church familiar, and the services the same everywhere. There is therefore not the same breach with his religious past, though he is still subject, together with his Protestant fellow-townsmen, to other causes which militate against religion in modern city life.

The Protestant Church of England in (owing to a com-

plete misunderstanding as to what constitutes idolatry) banning as idolatrous most of those outward symbols which had made religion intelligible and real to the Catholic poor, endeavoured to atone for this deficiency by providing services in the vulgar tongue. This was an experiment and as such it has turned out a complete failure. The subject has been avoided recently by Anglican controversialists, but at one time, as in "Jewel's Apology," this was put forward as one of the chief glories of the Protestant Church, while the absurdity of the use of prayers in a dead language was strongly urged. At present in many Anglican town churches the prayers are said so hurriedly and in so low a tone, that it would be difficult to tell, as far as the hearing is concerned, in what language they were being read.

Thus of any advantage which the poor may have been supposed to derive from the use of the vulgar tongue, they are now in many cases deprived. And it requires no great discrimination to perceive that such advantage must always have been chimerical. For whatever may be the language of the Book of Common Prayer, it is certainly not that of "the masses." The style is simple, sober, even stately, and by no means high-flown, but it abounds in long words of Latin derivation, with phrases and turns of expression which pass their understanding.\* I remember how in a country parish,† in which I ministered for a time, some of the labourers used to come regularly to church. But it was not to join in the prayers, which their behaviour showed were uninteresting and unintelligible to them. While these prayers were being read they remained sitting, and gazed at the clergyman abstractedly and dreamily. When the time for the sermon came he might

\* The story of the rustic who thought that "felicity" meant some portion of "the inn'ards of a pig" is an Anglican joke of old standing. The writer had heard it long before it appeared in the reminiscences of a late dignitary of the Church of England.

† This was a parish in the heart of the country. In another, situated near a large town, the people were more reverent and intelligent though the congregation was much smaller in proportion to the population. In the former many of the people were in the habit of attending church or chapel indifferently, and only a few old people came to the Lord's Supper. This is still largely the case in the country in spite of the "Church Revival."

succeed in arousing their attention, but not before. It was the sermon they came to hear. In fact they rarely spoke of "going to church," or "attending a service." It was nearly always of "going to hear the sermon." Even in the country the service in the vulgar tongue has never succeeded in binding the poor to their church, or preserving any semblance in unity of worship. When they attended Mass they knew what they came to do, and could follow its graphic ceremonial, even though the language was unknown to them; but, under the Protestant system, all idea of worship was destroyed, and they were ready to go to the nearest conventicle if the preacher met with their approval rather than the church parson.

This, the substitution of preaching for the Mass as the central act of worship, is the greatest weakness of Protestantism, and that which, among many others, most threatens its existence as a permanent system. In the one case all depends upon the preacher, in the other the priest's personality sinks into the background, eclipsed by the greatness of the act he performs, his very voice being lowered so as to exclude, as far as possible, the human element.

The sense of obligation to attend Divine service is a part of Catholic tradition which in Protestantism is out of place. And the logical result of the system is now making itself generally felt among many Protestants, who, recognising the fact that edification depends largely on the preacher, will only go to church where they think they may hear a good sermon, or choose the equally reasonable alternative of "reading their book (or Sunday newspaper) at home."

This, then, the destruction of the idea of worship, is one of the chief causes why Protestantism does not retain the allegiance of its members under the new conditions of modern town life.

For religion has many competitors in the present day, especially in towns. The counter attractions are considerable, and, except it exercises a strong hold over every department of man's being—his senses and imagination, as well as the moral and intellectual part of him—its grip becomes relaxed, until at length it is pushed aside

by rival claimants and loses its power over him altogether.

The countryman reads but little : there are few, if any, amusements to vary the monotony of his daily round ; his weekly visit to church or chapel is almost the only event that lends some variety to his life ; the sermon, though it may be poor, is almost the sole intellectual pabulum of which he can avail himself. In the town, on the other hand, there are cheap theatres and amusements of all kinds which serve to occupy and divert his mind on week-day evenings or half-holidays when work is over, and when Sunday comes he looks upon it as an opportunity to read his paper and digest his Sabbath meal at his ease.

One of the causes of the decline of church-going among the poor of our towns is, no doubt, the weakening of that sense of authority which exercises so much influence in villages in bringing them to church.

The shadow of feudalism still lingers in many of our rural parishes. It is true that this has been rudely shaken by the waves of social discontent which have swept over the land in the present century and have left no class of workers untouched. It is true that the old bonds have been relaxed by the large increase in recent years of absenteeism\* on the part of the squires and the conversion of the mansion into a mere shooting box. But it is not so very long ago (quite within the writer's memory) that the old system was in full working order. The labourers looked to the farmers and the farmers to the squire as their naturally appointed guardians and guides. This was to them part of the divinely constituted order of things. The same spirit of subordination extended to religious matters. The squire and his family never failed to occupy the large square pew which he considered as much part of his heritage as his house and land: every farmer was likewise in the place allotted to him, and the labourers took care to follow suit, for they knew that to do otherwise would be to court their

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\* Whatever may have been the case in the past this is not now the fault of the landowners, who, in many cases, are unable to live on their estates, owing to the great reduction of rents which the depreciation of agricultural values has entailed.

superior's disfavour, and so, besides the loss of spiritual consolation, they would be likely to miss more material benefits. The general strike for higher wages and the formation of the Agricultural Labourers' Union severely strained these relations. But customs die hard in the country and the old spirit still makes its power felt among the rustic population.

Even the Nonconformists have not entirely freed themselves from the old traditions. In some country parishes it is still the custom for them to bring their children to the church for baptism; to be married and buried by the church parson, even where provision is made for these rites in their own chapel; and to attend church on one or two days in the year, such as Good Friday or Christmas Day, while at other times adhering exclusively to the services of their denomination. This last habit only prevails where the farmers still keep up the old custom of granting a holiday to their labourers on those days on condition of their attending church, a custom which comes from the time when the squire would have no tenants but such as were Churchmen and Conservatives.

Besides these influences, still alive though waning, the personal influence of the parson and his lady must not be left out of consideration. This can be brought to bear upon every separate unit of the flock in a way that is impossible in a large town parish of many thousand souls. The parson is still "the person" of the village, as his name implies, to whom all look with some traditional respect for his office and position.

When a rustic becomes a townsman he becomes a unit in the vast multitude, and however active the clergyman may be in visiting, such a man may remain practically unknown to him for years, except by attendance at church he attracts his attention.

In the village, though he did not often find the men at home in the course of his visitations, yet the clergyman had frequently seen and talked with them at their work. He had often met them in road and lane and received their respectful salutes, had stopped to say a word or at least exchange friendly greetings with them. In the town he



knows but the comparatively few who accept his immediate ministrations and as he wends his way through crowded court or alley the faces of those few appear but rarely in the motley concourse. The countryman when he comes to town has nothing to make him feel that he is reckoned as the member of a particular flock beyond perhaps the occasional visit of a district visitor while he is away at work. In his village everyone knew everybody else, but here there is no parochial feeling among his neighbours. He may live next door to them for years and never make their acquaintance. Such friends as he makes do not point to "our parson" as one of the chief functionaries of the place. If they go to church at all, as likely as not it is to one outside the parochial boundaries, and he, like they, will feel perfectly free to choose his own "place of worship," or to follow the majority and go nowhere at all. More often the latter is his choice. The atmosphere of vague Protestantism in which he has been brought up has never appealed to such intellect as he possesses. Whatever appeal it may have made to his emotions has been now dissipated by his change of surroundings. He may have imbibed a dim and more or less distorted notion of some of the chief Christian truths from former Sunday-school lessons and sermons, coupled perhaps with a superstitious and unreasoning dread of Catholicism. Such moral teaching as he has received combined with a naturally good disposition and the force of self-interest may suffice to keep him in the paths of respectability, but as regards church attendance he joins the large army of "the lapsed" and his children grow up in similar traditions.

Of course, when once a custom of this kind is established its tendency is to increase. The rustic, who has gone to church because the others went, ceases to do so when he becomes a townsman for the same reason. We are all creatures of custom and fashion. Nobody likes to be peculiar. "When at Rome do as the Romans do" is a principle on which the majority act in matters of religion. As far as the Catholic poor are concerned there is no doubt they realise the sense of religious obligation more than do others, because the Church has always taken particular

care to impress it upon them, and because they know they go to church to perform an act of worship which cannot be done elsewhere. They cannot therefore salve their conscience with the constant plea of the Protestant that he can "read his Bible at home." But after all they are but human, and when they have left the warm religious atmosphere of some Catholic country and enter a large English town, their zeal is often cooled by the indifference and irreligion around them. Their children follow their example and in this way a considerable leakage is set up among the Catholic poor in England.

One great cause of the decline, no doubt, is the confusing claims of multitudinous rival religions. The rustic, as a rule, knows of only two in his village—church and chapel. Besides the Established Church there is usually a chapel of some other denomination in each country parish, but as a rule no more, for the simple reason that the population is too small for further ventures in the religious lines to be a financial success. But when he goes to the town he for the first time begins to realise in what a hopelessly divided condition is the religion of England, not only in its number of distinct sects, but in the numerous sections into which the National Church is split up. Among the men with whom he is brought into contact he finds that of the minority who practise religion at all there are very few of the same persuasion, but that almost every individual has his own particular choice. Accustomed, as he probably has been, to go to church or chapel indifferently without troubling himself about the distinction, his uneducated mind is now face to face with a complexity of the religious problem of which he never dreamed and which he now views with increasing perplexity and dislike. Having no settled religious convictions he is apt to treat the matter as the heathen are said to do in some countries in face of the rival claims of different Christian bodies and to say in effect to his would-be teachers, "Agree amongst yourselves and then I will think about following you."

He is apt to come to that conclusion which is so often expressed by the working classes now-a-days, as well as by their "betters," in more philosophical language,

that "one religion is as good as another," which, though not implying actual infidelity, embodies a veiled form of general scepticism.

Reference has already been made to the part that social discontent plays in the matter. This is a cause which naturally is greatly aggravated in large towns. When the working man takes up politics it often becomes to him a sort of religion, as indeed is sometimes the case with his superiors, and the interests of the soul sink into the background. He becomes aware of social injustices and inequalities and comes to look upon religion as part of the established evil order under which he is ground down. He considers that to be no poor man's religion which makes no organised effort to do him justice, and this spirit is fostered by many of his leaders.

This cause of non-attendance at worship is one that is not peculiar to Protestant lands, but is also to be found in Catholic countries. There are, of course, other causes which play their part in every place where large masses of people are gathered together. Temptations to vice of all kinds are naturally much greater in large towns than in the country, and men who have so far trodden the downward road of dissolute habits as to lose their proper sense of pride in keeping respectable are not, as a rule, such as enter the church's doors. And the loss of this sense is fostered by scant and ill-paid work, by grinding poverty, by the sordid struggle for bare subsistence, by overcrowding, by the evil surroundings (bodily and moral) amidst which so many pass their lives. When the bodily cravings are never fully satisfied, those of the soul are not felt or heeded. It is a common excuse in England with the extreme poor for not coming to church that they "have not the clothes to go in." Having lost the idea of worship, they look upon going to church chiefly in the light of a social function, at which it is their duty to appear outwardly respectable, and if they cannot do this they will stay at home.

There have been great advances made in the present century in the increase of wealth and material civilization, but there are few who pause to consider at what cost to the

majority. In the middle ages men had time to pray as well as work. The conditions of life appear to have been easier in many respects for the poor of those times, the struggle for existence less accentuated. Now the whole working machinery of civilization has been magnified a thousandfold and our towns are great hives of industry in which the toilers work like parts of a machine themselves, from early morn till late at night, with hardly time for necessary rest and food, not to speak of prayer. Is it not true that this (alas! seemingly inevitable) rush, hurry, wear and tear of human flesh and sinew, like so much raw material, has much to do with the vast amount of religious indifference existing among the working classes? They have no time for prayer in the morning, are too tired for prayer in the evening, and when Sunday comes round they are only too glad to sleep off the fatigues of the week, instead of going to church. At least it may be said that this state of things, prevailing as it undoubtedly does in many trades and occupations, makes church attendance demand a moral effort which is impossible when the sense of obligation has already been weakened by other causes. A working woman who was a regular church-goer once told the writer, when a parson, that one of her greatest difficulties was the strong objection which her husband had to her disturbing him in the morning by getting up for church. He used to say "working people are not expected to go to church." He was no doubt voicing the sentiments of many of his fellows. But it is the young who suffer most from the overpressure of to-day, as is sufficiently notorious. Instances have come under my own notice of youths whose hours of labour were so cruelly long as to be practically prohibitive of devotional exercises.

Is it too hard a thing to say that many of the poor are sacrificed body and soul to provide for the needs, the pleasures, the amusements, the luxuries, and the vices of the rich? No doubt some of these evils might be lessened by legislation, but it is not the part of the present writer to suggest any such remedies.

My object has been to show that there are causes sufficient to account for the decline of religious observance

without the one sometimes alleged by the enemies of Christianity—that working men are becoming infidels. Nor does infidelity play more than a minor part in the matter. All those who know the working men of our large towns are agreed upon this.

In the course of my ministrations I met with but two instances of working men who affected absolutely to reject all Christian teaching. In both cases they had crammed themselves with the shallow stock objections to Christianity which are found in the lower class of infidel literature. There is, of course, a great deal of irreligious talk in workshops and places where men congregate for combined labour which frightens the weak in faith from the profession and practice of religion; but of infidel thought, as such, among the workers, there is a comparatively small amount.

I have left myself but small space to deal with the causes which operate to the same issue among the "upper classes," and can therefore but briefly touch upon them here. The churches and chapels are mostly filled, in our towns, by members of the middle classes, who seem to be less affected than other portions of the community by the epidemic of religious indifference. This is due to the old traditions of the respectability of public worship having survived among them, while most of the causes which have played havoc with the religious sentiments of the workers have been absent in their case.

But, when the wealthier strata are reached (for caste is measured by money in these days of plutocracy), a certain falling off is once more apparent. Here again it may be averred, it is not thought for the most part that hinders belief, though it may be allowed that the better educated have been more or less affected by the taint of current scepticism. But in most cases this scepticism is not the result of a carefully elaborated and systematised anti-Christian philosophy. Rather it depends upon misconceptions of Christian teaching in regard to God's dealings in the moral and material spheres, and of certain definitions of the Faith, which spring from the regarding them as isolated dogmas and not in their relation and harmony to

the whole scheme. Or, again, it is often due to some manifest inconsistencies or crudities in the popular theology which are mistaken for the actual doctrines of the Christian religion. Again, the awful state of religious chaos, to which reference has already been made, affects the educated mind even more deeply than the uneducated. Besides, the ordinary religious teaching given at public schools and universities is, as the writer knows well by experience, of the meagrest description. The children of the poor, with their Sunday schools and classes for religious instruction, are much better cared for in this respect. Yes, as far as the mental attitude is concerned, this scepticism is founded upon ignorance of Christianity rather than upon deep thought. It has become somewhat unfashionable, too, among certain "sets" to go to church, and as human nature is, at its base, the same in all classes, one determining cause which led so many of their ancestors to attend public worship—namely, because it was the custom—now leads them, as has been seen in the case of the poor, to do the contrary.

Not very long ago an English publication opened its columns to what may be called "the lapsed classes," as distinguished from the "lapsed masses," to give *men* an opportunity of stating their reasons for their not attending worship [for the disproportion of the male to the female element is very observable in many Anglican churches]. Here are some of the reasons which they themselves have given. They say men will not go to church because :

1. Modern religion is effeminate in tone, and tends towards maudlin sentimentalism.
2. The religious language of the day is unreal. (It is not true that we lie awake at night weeping for Jerusalem.)
3. The sermons are not equal to the intelligent sense of educated men.
4. The Church (of England) is hedging, and so, as questions of the day are taboo, clergymen preach about the Jews, and Dan, and Beersheba.
5. Average religious bodies are failing to keep pace with the thought of their times.
6. Men are more sincere than they used to be, and won't



go to church for the sake of doing what is considered "the proper thing."

7. Church music, in many places, is "excruciating."

It will be seen that the chief part of these objections to attending church are such as are applicable only to the Protestant system.

Nos. 1 and 2 are nearly identical, the chief difference being that while the first is more general and sweeping, the latter contains a specific charge. It has long been recognised by the Anglicans that much of the popular hymnody of the day, even in the case of their own "Hymns Ancient and Modern," is of this subjective, and therefore, as regards public worship, unreal character.

The charge against sermons in No. 3 is probably in many cases true, and this reveals the weakness of the system which makes preaching the central act of its public worship.

No. 4 is interesting as containing what is a perfectly true charge against most Anglican preachers, that of vagueness; a line taken so as to avoid the controversies which are so acute in the Anglican Church. This reason shows, what others besides the writer can vouch for as a fact, that this inevitable indefiniteness of teaching is one of the causes that is gradually discrediting Anglicanism in the eyes of thinking men.

No. 6 puts in another and more self-pleasing form, the previous remarks of the writer about the rule of fashion and custom in religion. They are all founded on the self-destructive Protestant principle of private judgment, the religion of individual preference and taste as opposed to the Catholic principle of obedience and obligation. They give one further proof, if proof were needed, of the havoc which has been, and is being, wrought by Protestantism in the naturally religious nature of Englishmen. For it is manifest that a principle which makes it a sacred duty for each man to make his own religion can just as easily be used to justify his practising no outward religious observances whatever.

But perhaps the most important point brought out by this combined expression of opinion is the purely negative

one that, while the authors of it show that they have no fixed religious principles, they do not adduce among other reasons that of infidelity or even philosophic doubt.

In many cases, there can be no doubt that "the world, the flesh, and the devil" have really a great deal to do with the matter. Men whose moral judgment has been warped by sin, and whose ideas and tastes have been materialised by the same cause, have no relish for things spiritual. Probably if they had lived in a community, which was, as that of their forefathers, a church-going one, they would have followed the custom in a formal and indeliberate way. But now that the force of custom has to a great extent declined, no further incentive remains for them to attend the services of a religion with which they know their life to be out of harmony, and to which they have no intention of conforming. This latter is probably a far more potent cause of the falling away observable in some Catholic countries even than the crude and fallacious infidelity which undoubtedly exists. And it can be readily surmised that such infidelity is sometimes assumed as a cloak to hide the real motives for the rejection of Christianity—namely, repugnance to its moral restrictions.

But, apart from an absolutely vicious career, the mere cares, and riches, and pleasures of this life are now more than ever the enemies of religion. The rich man, like the one in the parable, has all he wants in this world, and the full enjoyment of it dulls and stunts his spiritual sensibilities. Nor does he wish to think of another where all distinctions of caste and wealth vanish, and the soul is appraised at its true worth.

Our wealthy ancestors used to lead lives of almost hermit-like solitude compared with that of their successors at the present day. They resided, for the most part, on their country estates, and travelled little. Now-a-days, since the invention of steam locomotives, such people pass a great deal of their time in rushing from one scene of pleasure and excitement to another. The demands of social life are much more exacting: the wear and tear, the rush and whirl of social "duties" and amusements, of sports and pastimes,

of sins and follies is much greater than it was, and religion consequently declines. His reverence for Sunday was one of the few fragments of Catholic practice which the "Reformation" had spared the Englishman, but now this has become among the toilers simply a day of rest and not of worship, and, among the wealthy, one of outings and picnic-parties.

This significant fact measures the extent of the secularisation of ideas and practice in England.

Religion is certainly in an unhealthy condition when attendance at worship must be secured by doles and bribes, not necessarily of money or of food, but by all those agencies in connection with religious work by which it is sought to attract "those who go nowhere." At no time, perhaps, in the history of religion have the clergy of different denominations exercised so much ingenuity in the invention of means to advertise their particular Tabernacle and to "attract outsiders." Sensational subjects for sermons, pleasant Sunday afternoons, flower-services: these are some among the many baits which Protestant ministers offer as inducements to or substitutes for worship. It seems as if religion has come to be considered as a disagreeable medicine which must be administered in homœopathic doses with much sugar and gilding before the Protestant laity can be tempted to swallow it. How far this practical teaching of such a doctrine conduces to the honour of religion or to the building up of a robust spiritual life I will not here discuss.

But what a contrast in this age of enlightenment to the despised "dark ages"! At least, the religious spirit did not need such stimuli then. We cannot even do our alms now purely from the love of God, but must have our quota of fashionable frivolity in the shape of a bazaar before we will part with our money.

To get some notion of what religion was and what it ought to be, we have only to sojourn for a while in some really Catholic land where the old-world devotion has not yet relaxed its hold upon the people. The sense of duty and of reverence do there what all artificial attractions fail to do in this country.

Protestantism, indeed, is a decaying force, so far as vital religion is concerned. It has been weighed in the balance of over 300 years and has been found wanting. If it had been strong in England it would never have allowed a quasi-Catholicism to usurp its place in the National Church. The very cause of the partial triumph of Ritualism is to be found in the religious apathy of Englishmen.

Surely, among the many dark blots, social and moral, which mar the boasted civilization of our nineteenth century, there is none darker than this, that the light of God is apparently being extinguished among men; that the Divine fire within man is burning low; that the gift which above all others distinguishes him from the brutes, the religious sense, should, on so large a scale, have ceased to be active; that such multitudes, not only of the unreflecting "masses," but of the educated classes, should be content to live a materialised existence without a thought, so far as can be seen, of the things beyond time and sense.

" Like the brutes with lower pleasures,  
Like the brutes with lower pains."

Is this, then, to be the end of all history, the sum of all human progress, and is the crowning achievement of mankind to consist of mechanical inventions and progress in material comfort?

I cannot believe that such will be the case. On the whole it does not appear that the undoubted decline in religious observance is mainly due to the atheistical propaganda, but to a variety of other causes. At least it may be said with certainty that, while the influence of the former cannot be clearly traced on a large scale, the latter are very much in evidence. The religious sense in civilised man is blunted indeed, though not extinct, and this is due, to a great extent, to the social, moral, and intellectual conditions of the age.

This is a period of rapid change, and consequent unrest; in the mental and material surroundings.

May it not be that, when the race has had time to adjust itself to the new conditions, the present feverish and

unsettled phase will pass and give an opportunity to the ever-present spiritual side of man to re-assert itself?

It is that Church which is best qualified to stand unmoved amidst the storm, while yet assimilating all that is best in the thought of the age, which, when it is past, will remain as the spiritual home of future generations.

H. C. CORRANCE.

## ART. VI.—THE CATHOLIC TRAINING COLLEGE FOR THE HIGHER EDUCA- TION OF WOMEN.

ONE characteristic of the Church is, that she is ever young—*semper eadem* and also *semper virens*.

"Her youth is renewed like the eagle's." All other institutions ossify, or, like monoctyledonous plants, such as palm-trees, get their stems choked with the strings of woody fibre that each branch or frond sends down to the root. Then they can grow no more; and the normal result is decay and dissolution. But the Church is more long-lived than an oak. She has a sempiternal youth, by the force of which she continually bursts the bark and sloughs off the scales of outworn methods, which did her good service in the other centuries, but which would hamper her movements and hinder her expansion now.

This characteristic is always present: but there are special epochs, at which it becomes more pronounced. Such an epoch began at the end of the eighteenth century. In 1840 Macaulay wrote:

Again doomed to death, the milk-white hind was still fated not to die. Even before the funeral rites had been performed over the ashes of Pius the Sixth, a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in progress.

No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, in Prussia, even in France, can doubt that the power of this Church over the minds of men is now greater than it was when the "Encyclopedia and Philosophical Dictionary" appeared.\*

Macaulay here says nothing about England and North America. In 1840 the Tractarian Movement was in its cradle. Newman was still Vicar of St. Mary's. Wiseman

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\* Ranke's "History of the Popes."



had only just taken up his permanent residence in England, and his magic influence over the minds of the English people was yet to be won. Manning and Faber were officiating at Protestant altars. A hundred things have happened since then. During the last sixty years the Catholic Revival has been increasing its momentum, and most markedly in Anglo-Saxon lands. Through intensified activity within, and continual accretions from without, the Catholic Church in England has come to present to the world a very different front from that which met Dr. Wiseman's mental gaze when he first went to reside at Oscott. One of the earliest features of the English revival was a change of tactics—a change from the merely defensive warfare of the persecution period to something like the expansiveness and fertility of resource with which the Church of the first centuries went forth conquering and to conquer. Some good and holy men opposed the change; but Cardinal Wiseman, who inaugurated it, obtained for it the highest sanction; and the firstfruits of it were the conversion of Dr. Newman, and the establishment of the English Hierarchy. Among the new methods in France we may mention the founding of the Society of St. Vincent de Paul by Frederic Ozanam—a Society which is now spread throughout the world.

While the Church was changing its methods, the aspect of the world was changing too; and in nothing more than in its attitude towards Education. The work of Arnold at Rugby, of Thring at Uppingham, of Sewell at Radley, of Oscar Browning at Cambridge, of Herbart, Pestalozzi, and Froebel in Germany, and of innumerable other pioneers in the theory and practice of teaching, has made Education to become a science, as much as Navigation and Architecture, as much as Chemistry and Therapeutics. Legislation has begun to force the new method of teaching rising out of this science upon the nation at large. The Act of 1870 forced it upon the lower orders; the Act of 1899 is about to force it upon the middle and upper classes. And in this new start how different is the way in which Catholics are being treated by the Government and Universities of England, from the way in which they are

treated by the Government and educational authorities in France! While France is shutting out from employment under the State all persons educated in Catholic schools, in England nothing is being omitted which might encourage and assist us in putting our schools on a level with the best in the land. Prejudice is almost dead, and we are being welcomed with open arms. A great door and effectual is opened to us, and there are no adversaries except our own apathy and want of organised enterprising action.

It is not only in the goodwill towards us of the Government and the Universities that this great opportunity consists. It arises also out of the present condition of Literature and Philosophical thought. The present attitude is one of expectancy, like that exhibited by Virgil in the Fourth Eclogue, and by Plato in the Second Alcibiades. "Contemporary non-religious thought," says Algar Thorold, "like its predecessor of an earlier day, is becoming persuaded that some good thing may come even out of Nazareth."\* Thoughtful people are beginning to get tired of mere Materialism and mere Sensism, and are reacting towards Mysticism, which the above-mentioned author well defines as "the reduction to the emotional modality of the highest concept of the intellect, or, more briefly, the habit of the love of God." He speaks of "the God-idea and not the Self-idea being in the Christian scheme the centre of the soul's mystical periphery," and he says: "Heresy may be defined as a centrifugal tendency of the human spirit, which in reaction tends to replace the true centre, God, by the false centre, Self." This is the point in the field of thought round which the battle rages to-day. *Formation of character* is admitted by all to be the main end, though not the only end, of Education. French writers are studying our public schools because they see that *we* make *men*, where they often make officials. Père Didon came over the other day to make a personal inspection of our schools and colleges, in order to get some practical hints about the formation of character.

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\* "St. Catherine of Siena," p. 1.

Character-making is professedly aimed at by all classes. But the burning question is, whether it is the Self-idea or the God-idea that is the true centre of a really manly character. Professor Stout, the chief editor of *Mind*, and one of the leading apostles of the new educational Gospel, says that it is the Self-idea. This is how he sums up what he thinks about the genesis of a truly good human action :

The voluntary determination to act issues out of the voluntary determination to attend ; and the voluntary determination to attend directly and obviously depends on the controlling influence of the concept of Self as a whole.\*

Now there lies the rub. The Christian philosopher, of course, says that "the determination to attend directly and obviously depends upon the controlling influence of the concept of *God*." Professor Stout, while he teaches that the concept of Self is the true centre of manly thought and manly action, declares also that this question belongs properly, not to Psychology, but to Metaphysics. Nevertheless, he lays down positively the doctrine of the rightful supremacy of the Self-idea as a self-evident proposition. In doing so, he banishes the concept of God from the sphere of morals. And what can be more practically destructive of really noble character than that? Francis Bacon said :

They that deny a God destroy man's nobility : for certainly man is of kin to the beasts by his body ; and, if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys likewise magnanimity, and the raising of human nature : for take an example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, who to him is instead of a God, or *melior natura*, which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon Divine protection and favour, gathereth a force and faith which human nature in itself could not obtain. Therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty. As it is in particular persons, so is it in nations. Never was there such a State for magnanimity as Rome. Of this State

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\* "Manual of Psychology," p. 614.

hear what Cicero saith : "Quam volumus licet, Patres Conscripti, nos amemus : tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos, nec denique hoc ipso hujus gentis et terræ domestico nativoque sensu Italos ipsos et Latinos : sed pietate, ac religione, atque hæc una sapientia, quod Deorum immortalium numine omnia regi gubernarique perspeximus, omnes gentes nationesque superavimus."\*

The meaning is this : We may hug ourselves, noble lords, as much as we like ; yet the fact remains that we do not surpass the Spaniards in number, nor the Gauls in bodily strength, nor the Carthaginians in 'cuteness, nor the Greeks in skill, nor the Italians and Latins in love of the Fatherland ; but that in which we have been superior to all kindreds and nations, is piety and religion, and that intellectual virtue which alone deserves the name of Wisdom, namely, the perception that all things are governed and guided by the Providence of God.

What Cicero in this passage points to, as the *vera causa* of the manliness of the Romans, we may very reasonably assign as the true basis of the manliness of the British race. When the English people were robbed, as a nation, of their belief in Transubstantiation, they were not robbed of their faith in God. They kept that through their love of the Bible. The French were too logical to separate their belief in God from their belief in the Catholic Church, and now, as a nation, they have given up their belief in both, with no great gain to their national character. The manliness also of the English is at this moment in danger, not through the action of the Government, nor even through drink, so much as through the teaching of Professors, who are instilling into our teachers, and through them into our children, the notion that the Self-idea and not the God-idea is the basis of a manly character. If this teaching triumphs, the fabric of the British Empire will have been lifted off the rock and deposited on a quicksand.

The question, then, arises how this danger may be met. Cardinal Manning, in his Preface to the English translation

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\* Essay XVI., "Of Atheism."

of the Encyclical "Æterni Patris," quotes with approbation a saying of Dinoso Cortez :

European society is dying. And do you know why it is dying? It is dying because it has been poisoned. It is dying because, like as man does not live by bread only, but by every word which comes out of the mouth of God, so societies do not perish by the sword only, but by every word which comes out of the mouth of their philosophers.

He quotes also "the biting reproach of the late Bishop of Orleans," who, addressing the sceptics and sophists of France, said :

See to what you have reduced yourselves. You are compelled to come to the Catholic Church, not only for the dogmas of revelation, but for the truths of the order of nature ; not only for the light of faith, but for the light of reason, which your scepticism has rendered uncertain and your rationalism has obscured.

Then the Cardinal adds, in his own words :

As it was the office of the Church in the first centuries to rectify the aberrations of the human intellect, and to bring men through the lights of nature to the obedience of faith, so now in these last centuries, and especially in this Gnostic age of inflated science, it is the supreme office of the Head of the Church to call back the wandering intelligence of men to the Divine tradition of philosophy : which has God for its Author in the order of nature, as Theology has God for its Author in the order of supernatural truth. For, as the intellect gives law to the will, so every intellectual error is reproduced in the will ; and every aberration in Philosophy is a bar to the attainment of faith. The science of Theology pre-supposes a sound Philosophy as its preamble and foundation.

In this Preface to the Pope's Encyclical, Cardinal Manning pointed out how the great danger to our national manliness of character is to be met. It is to be met by true Philosophy, by what Cicero called *hæc una sapientia*, and pointed to as the foundation of Roman manliness ; the same thing which Aquinas calls *sapientia*, as distinguished from *scientia*, when he discusses the virtues of the speculative intellect, and proves that *wisdom*, as distinguished from *science*, is the greatest and most necessary of all—necessary, that is, if the human being is to be really a *man* and not a child. He says :

Tres sunt habitus intellectuales speculativi ; sapientia, quæ

est de maxime cognoscibilibus secundum naturam, quoad nos autem ultimo cognitis : scientia, quæ est de diversis cognoscibilium generibus per ratiocinationem quomodocumque acceptis : et intellectus, qui est simplex et certissima primorum principiorum notitia.\*

Further on he says :

Sapientia, cum altissimam causam, quæ Deus est, consideret, utque causa superior de omnibus aliis virtutibus intellectualibus judicet, easque omnes ordinet, inter virtutes intellectuales omnium maxima dici debet.

Then, in answering objections :

Ad quartum dicendum, quod veritas et cognitio principiorum indemonstrabilium dependet ex ratione terminorum. Cognitio enim quid est totum et quid est pars, statim cognoscitur quod omne totum est majus suâ parte. Cognoscere autem rationem entis et non entis, et totius et partis, et aliorum quæ consequuntur ad ens, ex quibus sicut ex terminis constituuntur principia indemonstrabilia, pertinet ad sapientiam, quia ens commune est proprius effectus causæ altissimæ, scilicet Dei. Et ideo sapientia non solum utitur principiis indemonstrabilibus, quorum est intellectus, concludendo ex eis sicut etiam aliæ scientiæ, *sed etiam judicando de eis*, et disputando contra negantes. Unde sequitur quod sapientia sit major virtus quam intellectus."†

It was the tight grip which Thomas Arnold of Rugby had upon this unique and central truth of educational science, that made him the great man and the great leader that he was. He had learnt it, not from St. Thomas, but from nature, by means of the innate truth and nobleness of his own mind. Arnold's *bête noire* was what he called "moral childishness," and what he meant by "childishness" is clearly explained in his sermons. It was, in brief, "forgetfulness of God." Dean Stanley says of him :

His object was far higher than to check particular vices. "What I want to see in the school," he said, "and what I cannot find, is an abhorrence of evil : I always think of the Psalm—'Neither doth he abhor anything that is evil.'" Amongst all the causes which, in his judgment, contributed to the absence of this feeling, and to the moral childishness which he considered the great curse of public schools, the chief seemed to him to lie in the spirit, which was there encouraged,

\* "Sum. The.," Prima Secundæ, Qu. 57, Art. 2.

† *Ibid.*, Qu. 66, Art. 5.



of combination, of companionship, of excessive deference to the public opinion prevalent in the school. Peculiarly repugnant as this spirit was . . . to all free and manly feeling in individual boys, . . . it gave him more pain than any other evil in the school. From first to last it was the great subject to which all his anxiety converged. No half-year ever passed without his preaching upon it—he turned it over and over in every possible point of view—he dwelt upon it as the one master-fault of all. “If the spirit of Elijah were to stand in the midst of us, and we were to ask him, ‘What shall we do then?’ his answer would be, ‘Fear not, nor heed one another’s voices, but fear and heed the voice of God only.’”\*

The same fundamental truth was the guiding principle of his efforts for the education of the adult masses by popular literature. In a letter to W. Tooke, Esq., June, 1831, he wrote :

You know of old how earnestly I have wished to join your “Useful Knowledge Society,” and how heartily on many points I sympathise with them. This very work, “Cottage Evenings,” might be made everything that I wish, if it were but decidedly Christian. I delight in its plain and sensible tone, and it might be made the channel of all sorts of information, useful and entertaining ; but, as it is, so far from co-operating with it, I must feel utterly averse to it. To enter into the deeper matters of conduct and principle, to talk of our main hopes and fears, and yet not to speak of Christ, is absolutely, to my mind, to circulate poison. . . . If men do not worship God, they at once, *by that very omission*, worship most surely the power of evil.†

Later in the same year he wrote to W. W. Hull, Esq., about a book that he wished to write :

I wish to make the main point, not the truth of Christianity *per se*, as a theorem to be proved, but the wisdom of our abiding by it, and *whether there is anything else for it but the life of beast or devil*. I should like to do this, if I could, before I die ; for I think that times are coming when the Devil will fight his best in good earnest.‡

Plainly, in Arnold’s judgment, a life based ultimately upon the Self-idea is the life of a devil.

Let us now turn for a moment and glance back at the

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\* Stanley’s “Life of Arnold,” Vol. I., p. 102 in Fifteenth Edition.

† Vol. I., p. 262.

‡ Vol. I., p. 267.

position. The factors constituting the present state of things are :

(1) The increase of vigour infused by "the second spring," now passing into early summer; and the consequent accumulation of means of action within the Church.

(2) The unusual friendliness of the Government and the Universities.

(3) The new start in Education.

(4) The danger that is threatening to undermine the British character through the mistaken zeal of those well-meaning but short-sighted philosophers, who with professorial authority are trying to direct this new start towards the formation of a character based upon the idea of Self, and not upon the idea of God. The first three factors provide us with a splendid and most exceptional opportunity; the fourth warns us of the responsibility which we shall incur collectively, if we fail to "take at the flood this tide in the affairs of men."

There is a striking and instructive parallel between the present state of affairs in the educational world and the political outlook both here and in America. In its leading article on November 8th the *Daily Telegraph* thus commented on the latter :

Mr. McKinley's magnificent victory upon the unparalleled *plébiscite* of fifteen million votes completes the significant similarity between the Presidential conflict and our own General Election. Upon both sides of the ocean the Anglo-Saxon spirit, confronted with the epoch-making choice between advance and retreat, has responded by the same instinct to the same issue. The party habit, which had hitherto been the obstinately dominating factor in the political life of both countries alike, has yielded in the United States, as in the United Kingdom, to the wider faith in the mission of the race, and the quickened sense of the symbolism of the flag. America has refused to strike the Stars and Stripes in the Pacific and to abandon the outpost of her new destiny. She does not recant, and does not withdraw. She accepts and endorses the Expansionist policy, which has nothing in common with artificial aggression, and is, on the contrary, the sign and index of her vitality and the necessity of her progress.

In a similar way the educational communities among

the Catholics of England are confronted with an epoch-making choice between advance and stagnation—an advance which will be a sign and index of the Church's vitality and a necessity of her progress, or a retreat, which will be a sign of her somnolence. It remains to be seen whether the Catholics of England will respond as nobly to the summons of Cardinal Vaughan as the electors of England and America have rallied to the call of Lord Salisbury and President McKinley. For, whatever opinion any of us may hold about the mission of the Anglo-Saxon race, no Catholic can doubt about the Divine mission of the Church. This brings us to the main purpose of this article, which is, to set forth, with such fulness as the available space permits, what it behoves Catholic teachers to do, and to do quickly, according to their ability, if they would not furnish an object-lesson to demonstrate the truth of our Lord's words, that "the children of this world are wiser in their generation than the children of light."

What has now to be said applies only to those who are entrusted with the education of the fairer sex, since it is for them that this Training College has been founded. But this fact does not diminish the interest which ought to be taken in it by *all*. The earliest impressions are the deepest, and the earliest impressions are made by mothers. How many priests and saints has not the Church owed to saintly mothers! If the Church in England wants good priests, she must train her daughters to be wise mothers. Women are taking their part in politics; and they ought to take their part in preventing the degradation of the British character by this false philosophy, which, if it gains the upper hand, will poison the very springs of even natural virtue.

And let us not think that it can be shut out of our Catholic schools by merely repressive measures. We might as well try to keep malaria out of a camp with a fence of barbed wire. It is there already, chilling faith and paralysing charity, without the victims suspecting that they are tainted with heresy in the slightest degree. There is only one way of protecting our teachers and children

from the plague, and that is by cultivating that perfect sanity of mind, which comes from the habit of arranging all our knowledge according to the method, which harmonises with the mind of the Church; in other words, according to the system of Philosophy which has come down to us from Moses, through David, Solomon, the son of Sirach, St. John, St. Paul, St. Augustine, and St. Thomas. We call it "Scholastic" because the schoolmen of the Middle Ages perfected it by harmonising its phraseology with the ripest products of Greek thought and the best physical science of the day. But the essence of the system is the mental attitude of Moses, and of David, of St. John, and of St. Paul, in analysing themselves and the world around. The essence of it is simply that it takes for its centre the idea of God, the First Cause, instead of the idea of Self, or some other creature. It is idle, however, to think that we shall win the battle, or even protect our own schools, by mere dogmatism and the teaching of Catechism by rote. The tainted teachers say: "Oh, yes, of course, that is all right in *religion*; but in *reality*, you know, it *must* be as Professor So-and-So says." And thus the impression is created by the so-called Catholic teacher, that religion is *unreal*. And then, while faith remains upon the lips, it withers up within the heart.

The question is, how the danger is to be met. Cardinal Manning pointed out the way, and one of the forward steps, which Cardinal Vaughan has taken along the road thus indicated, is the founding of the Training College in Cavendish Square. There the teachers of the future mothers of our future priests and Catholic laymen are trained so as to obtain the Teaching Diploma of the Cambridge University Syndicate; and at the same time they are grounded in the principles of true Philosophy, by means of which they are enabled to see the *unreasonableness* of that false and godless Psychology which Arnold foresaw with horror. He wrote of it and its consequences: "My sense of the evils of the times, and to what prospects I am bringing up my children, is overwhelmingly bitter." Cardinal Vaughan has organised the advance; but even Lord Roberts could not have entered Pretoria, if the

troops had not been willing to follow him. When the British Government called for volunteers, the nation sprang to arms. But the appeal of Cardinal Vaughan to Catholic teachers has as yet been responded to by scarcely enough individuals to form a storming party or "forlorn hope."

Nearly all who have come to the College have obtained Diplomas, and some have taken Double Firsts. It is evident, however, that the work is scarcely known; or it would certainly be valued and made use of more than it is. The plan of study is to adopt and apply all that is well-established and really proved in the region of science, but not to bow down to the crude hypotheses of unsubstantiated "ipsedixitism." There is a satisfactory guarantee that the methods are, and will be, up to date, because the College is affiliated to the Cambridge University Syndicate, and in secular matters is subject to their supervision. The only want is a larger number of students; so that the work may expand, and become better known. The training of teachers in the best methods is the immediate aim of the College; but this is far from being all that it ought to accomplish; it is far from being all that is needed to be done.

#### I.—FEDERATION.

The pressing need of the moment, which will become more and more urgent as time goes on, is the Federation of Convent Schools. We know what has already been accomplished by the prospective Federation of the Empire. Even the shadow which Imperial Federation has cast forward has so mightily increased the vigour of this huge Anglo-Saxon organism, by stimulating mutual aid and mutual sympathy, that the result is like a new lease of life. And now we hear of a fresh move in the direction of "Catholic Federation," started at Sydney. Speaking of the Catholic Congress there in October, the *Catholic Times* remarks:

To us it seems that Archbishop Carr, of Melbourne, correctly outlined the highest result of the Congress, when he declared,

amidst enthusiastic applause, that it had created a new kind of Federation among the Catholics of Australasia. It has taught the Catholics of the colonies their power; has provided a fresh and a strong bond of unity; and has given to Catholic energy a stimulus, the effects of which will be felt in the coming century.

The stimulation did not spend itself in an effusive feeling. Definite works were undertaken, to be carried out forthwith.

With the approval of the Australasian Bishops, it was decided that a Catholic Truth Society should be established for the various colonies, that every Catholic family should be urged to take a Catholic paper, that the Catholic Young Men's Societies and Catholic Benefit Societies should be encouraged, that arrangements should be made for missions to non-Catholics, that measures should be adopted for the furtherance of education, that a Catholic Congress should take place every three years, and that the next Congress should meet at Melbourne.

## II.—SUSTENTATION.

In a similar way there are several definite works which are crying piteously to be taken up by a Federation of Convent Schools. One work obviously rises before the mind in connection with the subject of this article. A Catholic Training College cannot live unless it has a sufficiency of students; and students are not admitted until they have passed the Senior Oxford or Cambridge Local Examination, including Mathematics, or else the London Matriculation, or some equivalent test. If teachers are to make the requisite effort and the necessary sacrifice, some encouragement is wanted; some committee entrusted with the charge of finding out suitable candidates, and putting them in the way of doing all that is required. What the Catholic School Committee is to the Hammer-smith Training College, that ought the Federation of Convent Schools to be to the Training College in Cavendish Square. Not that it would be asked to find funds. Happily, the funds necessary for floating it were found some time ago; but funds without a sufficiency of students will not avail. No doubt scholarships might be founded hereafter, and pecuniary assistance might be given



to promising candidates who were unable to pay the fees. That, however, would be a secondary, and not a primary, aim of the Federation. The primary aim would be to create interest, to give encouragement, and to point out the road.

### III.—INFORMATION.

The second neglected infant, that is crying to be taken up, is the selection of suitable books. We have all heard of Baden Powell's book on Scouting, the MS. of which came out of Mafeking by the last train before the beleaguerment; and how within a month or two a German translation of it was in the hands of every German soldier, while the English War Office merely published it, so that the soldiers could buy it, if they liked. That showed that the Germans were more on the alert; and alertness means much in war. In the same way useful books appear from time to time, which every Catholic teacher would do well to peruse and ponder. Books not necessarily written by Catholics, any more than the book on Scouting was written by a German; but books which, as far as they go, are in the Catholic direction. Such a book is "The Making of Character," published in 1900 by Dr. MacCunn, of Balliol College, Oxford, and Professor of Philosophy in University College, Liverpool. It is vigorous, breezy, learned, amusing, concise, well-arranged, showing grasp of the subject and appreciation of what other people have written. One quotation will suffice to exemplify its attitude on the most important point of all. It is from the chapter on "Religious Organisation." He says:

Religious organisations can do so much to bring their members to live for distant and unseen ends. A Church does this manifestly when it stands witness for a future life. And whatever speculative difficulties beset this conviction, there can be little doubt that its acceptance has made the world a different place for millions. But this is not the only way. Perhaps it is even more important that the religious life, here already in the world of all of us, and apart from the special faith in immortality, has found an antidote against two dangers, perennial in human life, but especially menacing in a society like our own. One is the danger that the individual may be crushed under the

sense of his personal insignificance, or even nothingness ; the other—the snare of every great commercial and industrial country—that he may forget or deny the existence of immaterial ends at all, not from the temptation to plunge into license, but from absorption in “ virtuous materialism,” which is even more deadly.\*

A note is appended on “ virtuous materialism ” in these words : “ De Tocqueville regards this as the real danger of democratic societies.”

Here we have an echo of the great Arnold’s doctrine of true manliness. A book like this, from the pen of a writer who cannot be suspected of “ Jesuitical ” aims, is a valuable instrument in the hands of a Catholic teacher seeking to rescue the souls of clever pupils, who are being sucked into this deadly vortex of “ virtuous materialism.”

It is also a most timely antidote to that doctrine of the Self-idea being the basis of morality, which like a plague-spot vitiates some books, such as Stout’s “ Psychology,” that are otherwise admirable and almost indispensable. We want an agency to keep us “ posted up ” in books of this kind ; and to organise such an agency would be one function of the Federation.

#### IV.—COLLABORATION.

Still, books by our friends “ who are not of this fold ” are not all-sufficing. We want not only sound judgment, candour, and correctness ; but, in addition to these, an enthusiastic delight in that simplification and unification of all thought in the idea of God, which is the essence of Catholic Philosophy. We cannot expect to find this enthusiastic wisdom, or wise enthusiasm, except in the writings of Catholics, for this simple reason—that any one who had it would become a Catholic.

One book that is urgently needed is a Catholic School History of England. More than twenty years ago a priest—who knew, perhaps, more than any other about the needs of Catholic education in London—told me that, if I had nothing better to do, I might as well try my hand at it. During the twenty years, that have elapsed since then, the

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\* “ Making of Character,” p. 108 (Cambridge Series).

need has become more importunate. The other day a representative came from a leading firm of publishers to see the Mistress of Studies in a prominent Convent School. His message was, that a Catholic School History of England was called for, and that, if any one could be found to compile it, his firm would gladly publish it. Why, then, does no one compile it? The reason is this: Practical teachers have not the time; nor have they the physical strength at the end of their day's work, to stand the wear and tear of brain, that the solitary accomplishment of such an undertaking would involve. But are there not many Catholics blessed with learned leisure and first-rate literary abilities who could supply the want? As to learned leisure and literary abilities, yes. But then, they have not that practical familiarity with the technique of teaching, which would enable them to put together a manual such as we require in "coaching" for an examination. It is not a monument of original research, nor a work worthy of literary fame, that is looked for, but a mental implement or tool adapted to the purposes of the art or trade of preparing pupils for examinations. But its *ethos* ought to be Catholic, and not neutral, Agnostic, or Protestant. First impressions are the deepest, and they ought to be true. How, then, is such a book to be obtained? Manifestly by *collaboration*, in the same way that a periodical is produced. Division of labour makes light work, and also more efficient work. Federation would make this feasible, and enable each portion to be tested practically in several schools before it was stereotyped in print.

History is the subject that first suggests itself. But the same thing is true of Literature. Catholic teachers complain that there is no English History of Literature which they can with any comfort and satisfaction put into the hands of their pupils. The list of missing manuals need not be prolonged. But if a committee once got to work, they would not be at a loss for occupation.

#### V.—UNIVERSITY EXTENSION.

University Extension is in the air. At Board Schools,  
[No. 37 of *Fourth Series*.]

at King's College, at the Polytechnic, at various other centres, there are constant classes and lectures, for the advancement of those who have left school, in all the arts and crafts and 'isms and 'ologies that perfect and adorn the progressive nature of man. For one class of studies alone there is no provision in this particular form, namely, those which bear upon what we may call the Political Economy and Social Science and Intellectual Culture of the *Civitas Dei*. Plenty of provision to make us better and more efficient citizens of the *Civitas Mundi*, but the other, we think, is sufficiently provided for by listening to sermons in church.

But is it so? Would it not be better for us individually and collectively if these most important branches of study were pursued with a little of the regularity and real assiduity, which are exhibited in the pursuit of physical science, or languages, or literature, or art? It is for want of this systematic study, that we have nothing to say when appealed to by inquirers who are anxious to know, what is the true Catholic view on various important questions; nothing except this: "Oh, I cannot tell you. You had better ask a priest." *That*, of course, is precisely what they will not do, until they have made up their minds to be Catholics; and so thousands of opportunities of helping doubters towards truth and peace are daily thrown away. The Historical Research Society and Catholic Truth Society are doing much; but not in this particular form, and not for that particular class which begins its education in Convent Schools. There is a great opening for University Extension in a Catholic sense and in this direction. Experience shows that it is much needed.

These are a few of the enterprises which a Federation of Convent Schools might take up:

- (I.) Sustentation.
- (II.) Information.
- (III.) Collaboration.
- (IV.) University Extension.

Such a Federation could not operate without a local centre. But a natural local centre is provided in the Training College at Cavendish Square. This has been

opened at a heavy cost, and has been quietly wending its way almost unnoticed and unknown for about five years.

Is it not time for the Catholics of England to realise its possibilities, as the English Government have recognised the possibilities of the Volunteers for the purposes of national defence?

By adopting and cherishing this College they might amplify its powers, till it would become a mighty engine for the extension of the Church, and the salvation of innumerable souls.

T. F. WILLIS.

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## Decrees of Roman Congregations.

**Confessions at Sea.**—The following Decree has been issued authorising the hearing of confessions at sea by any priest holding faculties from his own Ordinary:

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita fer IV. die 4 Aprilis, 1900, quum disceptatum fuisset super facultate Sacerdotum iter transmarinum facientium excipiendi Fidelium ejusdem itineris comitum Sacramentales Confessiones, Emi. ac Rmi. D.D. Cardinales in universa Christiana Republica Inquisitores Generales, ad omnem in posterum hac super re dubitandi rationem atque anxietatibus occasionem removendam, decreverunt ac declararunt: *Sacerdotes quoscumque transmarinum iter arripientes, dummodo a proprio Ordinario Confessiones excipiendi facultatem habeant, posse in navi toto itinere durante Fidelium secum navigantium Confessiones excipere, quamvis forte inter ipsum iter transeundum vel etiam aliquandiu consistendum sit diversis in locis diversorum Ordinariorum jurisdictioni subjectis.*

Hanc autem Emorum Patrum resolutionem SSmus. D. N. Leo, div. prov. P.P. XIII., per facultates Emo. D. Cardinali S. Officio Secretario impertitas, benigne adprobare et confirmare dignatus est.

I. Can. MANCINI, S. R. et U. Inquisit., *Notarius.*

**The Absolution after Mass of Requiem** (not to be given by any other priest than the celebrant).—In a recent case on this subject discussed at the Roman Liturgical Academy, attention was drawn to the latest Decrees on this matter to be found in the new edition of Gardellini, and especially to Decree No. 3028. This Decree is as follows:

X. Num post Missam in die obitus alius Sacerdos a Celebrante diversus accedere possit ad absolutionem peragendam?

Resp. ad X.: "Negative, et ex decretis hoc jure gaudere tantum Episcopum loci Ordinarium."

**Baptismal Water on Holy Saturday.**—Amongst several questions recently put to the Sacred Congregation of Rites is the following, relating to the Blessing of the Baptismal water on Holy Saturday, and the Vigil of Pentecost:



Juxta Decretum in Utinen (4005) d.d. 13 Januarii, 1899, ad I. et II., aqua baptismalis, Sabbato sancto et vigilia Pentecostis benedicenda est in Ecclesiis parochialibus et etiam in filialibus, quae sacrum fontem legitime habent : et haec benedictio fieri debet integra in singulis Ecclesiis. Hinc quaeritur : Quomodo se gerere debet Parochus, qui deficiente Clero, duas regit Paroecias, vel filialem habet cum fonte baptismali de jure, et nullam invenit Sacerdotem cui praefatam benedictionem committat ?

Et Sacra Rituum Congregatio, ad relationem Subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibus rite pensatis, rescribendum censuit.

Ad I. : " Posita vera necessitate deficientiae sacerdotis, super quo conscientia Parochi onerata maneat, Parochus de benedicta aqua ex principali paroecia asportet in aliam."

Atque ita rescipsit die 29 Maii, 1900.

Cai Card. ALOISI-MASELLA, pro Datarium.

S.R.C. pro Praef.

L. + S.

DIOMEDES PANICI, *Secretarius*.

**The Indulgences attached to the Scapular of the Sacred Heart.**—The Sacred Congregation of Indulgences has recently published a summary of the Indulgences attached to the Scapular. As will be seen from the Decree, they are very numerous.

Summarium indulgentiarum christifidelibus scapulare SSmi. Cordis Jesu gestantibus concessarum.

#### I.—INDULGENTIAE PLENARIAE.

(1.) Omnibus utrisque sexus christifidelibus die impositionis scapularis, dummodo vere poenitentes et confessi S. Synaxim sumpserint.

(2.) Christifidelibus sacrum scapulare gestantibus, a primis vesperis ad occasionem solis sequentium dierum :

Nativitatis	}	Domini nostri Jesu Christi.
3. Circumcisionis		
4. Epiphaniae		
5. Resurrectionis		
6. Ascensionis		
7. Die Festo SS. Cordis Jesu (feria VI. post octavum Corporis Domini).		
8. SS. Corporis Christi.		
9. Conceptionis	}	B. Mariae Virginis.
10. Nativitatis		
11. Annunciationis		
12. Purificationis		
13. Assumptionis		

14. Die Festo B.M.V. sub titulo "Matris Misericordiae dummodo dictis diebus vere poenitentes, confessi ac S. Synaxi refecti quamcumque ecclesiam seu publicum sacellum devote visitaverint, ibique pias ad Deum preces juxta mentem Summi Pontificis oraverint.

## II.—INDULGENTIAE PARTIALES.

(1.) *Septem annorum totidemque quadragenarum* in festis secundariis tum Dni. Nostri Jesu Christi, tum B. Mariae Virginis, quae ab Universa Ecclesia celebrantur, dummodo corde saltem contriti quamcumque ecclesiam, seu publicum sacellum devote visitaverint ibique uti supra oraverint.

(2.) *Ducentorum dierum* semel in die si semel, Pater Ave, et Gloria, etc., aut invocationem, "Maria Mater Gratiae, Mater Misericordiae, tu nos ab hoste protege, et mortis hora suscipe," devote recitaverint.

(3.) *Sexaginta dierum* quotiescumque pietatis aliquod, sive charitatis opus exercuerint.

## III.—INDULGENTIAE STATIONALES.

Devote visitantibus quamlibet Ecclesiam seu publicum Oratorium, ibique injuncta pietatis opera peragentibus, diebus in Missali Romano designatis :

Omnes et singulae indulgentiae superius relatae, excepta tamen plenaria in mortis articulo lucranda, animabus quoque Christi fidelium in Purgatorio degentium sunt applicabiles.

*Sacra Congregatio Indulgentiis sacrisque Reliquiis praeposita praesens Summarium, ex litteris Apostolicis in forma Brevis, d.d. 10 Julii, 1900, nunc primum excerptum, approbavit typisque imprimi ac publicari posse benigne permisit.*

*Datum Romae ex Secretaria ejusdem Sac. Congregationis die 13 Augusti, 1900.*

Pro Rmo. P.D. FRANCISCO, Archiep. Amid.,

L. + S.      JOSEPHUS COSELLI, *Secretario, Substitutus.*

**Low Masses of Requiem.**—The following Decree of the Sacred Congregation of Rites decides certain questions which have arisen concerning the interpretation of the Decree "*Aucto*," of June, 1896, on the subject of Low Masses of Requiem :

Vicen., 3 April, 1900. Ad quandam controversiam tollendam circa interpretationem decretorum 3903 *Aucto*, 8 Junii, 1896, et 3944 *Romana*, 12 Januarii, 1897, quoad Missas lectas de Requie, hodiernus Caeremoniarum magister Basilicae Cathedralis Vicensis in Hispania, de consensu sui Rmi. Episcopi, Sacrorum

Rituum. Congregationi sequentia dubia enodanda humillime exposuit : nimirum :

(1.) Utrum ex enunciatis decretis Missae lectae, quae a Sacerdotibus celebrantur in Ecclesiis et Oratoriis civitatis pro defuncto, cadavere insepulto vel sepulto non ultra biduum a die obitus seu depositionis, celebrari valeant de *Requie*, dummodo in parochiali Ecclesia fiat funus cum Missa exequiali, an hoc privilegium sit proprium tantummodo Ecclesiae, in qua funus peragitur cum sua Missa exequiali?

(2.) Utrum quilibet Sacerdos possit unam tantum Missam de Requie celebrare, vel plures, diversis diebus, dummodo cadaver sit insepultum non ultra biduum?

(3.) Utrum pro defuncto, qui morabatur in civitate et obierit extra civitatem, possint etiam in ipsa civitate praedictae Missae lectae de Requie celebrari?

(4.) Quomodo intelligenda sit praesentia physica vel moralis requisita in decretis suprarelatis?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, rescribendum censuit.

Ad I. : *Negative* ad primam partem ; *Affirmative* ad secundam.

Ad II. : Stetur decretis.

Ad III. et IV. : Provisum in praecoedentibus ; et Missae privatae de Requie non nisi in Ecclesia vel Oratorio publico permittuntur ubi fit funus cum Missa exequiali, in Oratoriis autem privatis Missae, quae ibidem legi permittuntur, possunt esse de Requie, praesente cadavere in domo : servatis ceteris clausulis et conditionibus.

Atque ita rescripsit die 3 Aprilis, 1900.

Card. C. ALOISI-MASELLA, S.R.C. pro Praef.

D. PANICI, *Secretarius*

**Decrees of the Sacred Congregation of Rites, relating to the Mass.**—The following Decrees are to be found in the latest edition of the "Raccolta Autentica," but not in any of the earlier editions :

- (1.) Is the **Anniversary of an Abbot's Benediction** to be commemorated in Mass, in the same way as the Consecration of the Ordinary of the Diocese is commemorated? The answer, as will be seen, is in the negative.

"Quum Abbatia S. Alexandri Miriditarum in Albania anno 1888 restituta sit, ex pluribus Paroeciis constituta, sub regimine Abbatis benedicti non tamen in Episcopum consecrati : quaeritur num recte in novo Diocesum Albanensium Calendario assignetur diei 4 Novembris, anniversariae benedictionis illius Abbatis, Oratio sive commemoratio pro ipso, item ac pro Episcopo residente in ejus consecrationis episcopalis anniversario."

Resp. 10 Januarii, 1890, in Albanen. No. 3720: "Negative in omnibus; neque ullam de anniversario benedictionis Abbatis commemorationem esse admittendam."

(2.) **Candles at Low Mass.**

An in celebratione Missae lectae, sive privatae, duo candelabra cum candelis accensis poni debeant super mensam Altaris; vel locari possunt etiam super gradum superiorem ejusdem?

Resp. 5 Decembris, 1891, in Lucana, ad 2, No. 3759: "Negative ad primam partem; Affirmative ad secundam."

(3.) **Masses on Christmas Day.**—The following relates to the method of purifying the fingers of the celebrant, at the first and second Mass on Christmas Day:

"Duplex viget praxis pro ablutione digitorum in prima et secunda Missa die sancto Nativitatis Domini. Alii nempe in duabus his Missis digitos abluunt in vase mundo et vacuo. Ministro vinum et aquam de more infundente, interim dicendo *Corpus tuum Domine, etc.*, quam ablutionem sumunt in tertia Missa una cum ultima ablutione. Alii vero digitos abluunt in vasculo cum aqua jam prius parato, ut fit post distributionem SSmae. Communionis, quam aquam vel sumunt cum ultima ablutione in tertia Missa, vel in piscinam sacrarii effundendam relinquunt. Quaeritur ex his praxibus sit, utpote Rubricis conformior, sequenda?"

Resp.: "Secundus modus purificationis est magis, et conformis est praxi universali."

(4.) It sometimes happens that a priest can only say one Mass on Christmas Day. Which Mass should he celebrate?

Circa modum annuntiandi in Calendariis Missam pro Sacerdote qui unam tantum vel duas vult celebrare in Festo Nativitatis Domini, quomodo intelligenda est clausula apposita in Decreto S.R.C. de die 19 Junii, 1875, videlicet *juxta Rubricas peculiares ejusdem diei*.

Resp. 13 Feb., 1892, in Calaguritana et Calceaten., ad 21, No. 3767: "Servandum decretum in una ordinis Carthusianorum die 19 Junii, 1875, idest Sacerdos qui unam tantum Missam celebrat, legat Missam respondentem circiter horae diei, nimirum *primam* Missam si in media nocte, *secundam* si in aurora, *tertiam* si post auroram celebret."

(5.) As regards the **inclinations of the head at Mass.**

Quaenam regula servanda est circa capitis inclinationes in Missa faciendas, quoties occurrit nomen de Sancto, cujus dicitur Missa vel fit commemoratio: an nempe in principio Epistolae et Evangelii, in Festo ex. gr S. Pauli vel S. Matthaei?

Resp.: "Inclinationem capitis faciendam in Festis Sanctorum tantum, quoties nomen earum, de quibus celebratur Missa vel

fit commemoratio exprimitur, minime vero in initiis Epistolae et Evangelii."

- (6.) **Deus, tu conversus.**—The Sacred Congregation is asked whether the Offertory of the Mass of the second Sunday in Advent, and of the Friday of the third week in Advent, should be read *Deus, tu Convertens*, as in most Missals, or *Deus, tu Conversus*.

Resp. : "In casu recte legendum, *Deus, tu conversus*."

- (7.) **Votive Office and Ferial Mass.**

Recitans privatim Officium aliquod votivum Feriis Quadragesimae, Quatuor temporum aut Vigiliarum, potestne celebrare Missam de Feria in colore violacea? Et si affirmative, debetne omittere commemorationem Officii votivi illa Feria privatim recitati?

Resp. : "Affirmative ad primam partem; Negative ad secundum."

- (8.) Can the **Mass of the Holy Rosary** be celebrated as a Votive Mass?

Sacra Rituum Congregatio saepius declaravit Missas proprias de Festivitatibus Beatae Mariae Virginis celebrari non posse tamquam votivas nisi earum octavas quas habent. Hinc quaeritur: An Missa SSmi. Rosarii B.M.V. eximatur ab hac regula et, mutatis mutandis, celebrari valeat uti Votiva; et per se Octobri etiam extra sabbatum, ratione cujusdam solemnitatis, recitari in hujusmodi Missa Votiva possit Gloria?

Resp. : "Negative in omnibus; juxta Decretum in Neapolitana die 23 Februarii, 1884, ad dubium V."

- (9.) The following Decree relates to our **English "Ordo recitandi Officium Divinum,"** and, as will be seen, was given in answer to a question from the Diocese of Newport :

An apud Anglos in Ecclesiis Cleri Secularis Calendarium Dioecesanum a Sacra Rituum Congregatione approbatum et singulis annis jussu Ordinarii editum, additis Festis SS. Titularium, Dedicationis atque aliis (si quae fuerunt), a Sancta Sede concessis, censeatur Calendarium uniuscujusque Ecclesiae, cui proinde quivis Celebrans in Sacro faciendo atque Sacerdotes Ecclesiae etiam in Officio Divino recitando, re conformare debeant.

Resp. 4 Februarii, 1898, in Neoporten. et Meneven., ad 1, No. 3979: "Affirmative."

Quid discernendum de Calendario illorum Districtuum (sive sint de jure Cleri Secularis sive de jure Cleri Regularis) ubi, Ecclesia nondum aedificata, populus ad Sacra adunetur in aedificiis, nonnisi transitorie ad cultum destinatis?

Resp. ibidem ad 5 : "Calendarium Dioecesanum adhibendum."

## Science Notices.

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**The Paris International Scientific Congresses.—The Electrical Congress.**—Though the Paris Exhibition has not proved a commercial success, and has involved many speculators in great pecuniary losses, it has undoubtedly had its successful aspects. After all, those who first promoted International Exhibitions regarded them as a means of furthering the progress of science and international intercourse in the interests of civilisation, and not as commercial speculations. The very greatness of the scheme of the French nation in planning the Exhibition of 1900 militated against a success from a financial point of view, though it has added considerably to the fulfilment of the higher aims of the originators.

An important feature of the Exhibition has been the Scientific Congresses that have been held in connection with it, and which have attracted men of light and leading of all nations to that international discussion of scientific questions which of late years has done much in expanding the horizons of the various branches of Natural Science.

From the completeness of the arrangements made for the successful issue of these congresses, the thought suggests itself whether in future International Congresses will not altogether take the place of International Exhibitions on a gigantic scale. Possibly future International Congresses may develop into Exhibitions of a higher order, in which the commercial and bazaar element is totally absent, and in its place the subtle experiments of the scientist and the researches of the investigator will be on view.

An important feature of the work of the Electrical Congress was the adoption of the resolution to give names to the absolute units in the electro-magnetic system. On the Commission on Units Professor Ayrton and Sir W. Preece represented Great Britain. The following were the other members of the Commission: Professor Hospitalier (France), Professor F.



Kohlrausch and Herr Dorn (Germany), M. de Fodor (Hungary), M. Eric Gérard (Belgium), S. Lombardi (Italy), Mr. Kennelly (United States).

After some discussion on the advisability of giving names to the absolute units, the president of the Unit Section put the two following propositions before the meeting :

1. The section recommends the adoption of the name of "Gauss" for the C.G.S. unit of magnetic field.
2. The section recommends the adoption of the name of "Maxwell" for the C.G.S. unit of magnetic flux.

Both these propositions were adopted by the Unit Section, and subsequently they were submitted to the Chamber of Government Delegates to the Congress, and adopted.

**The International Physical Congress.**—The first International Physical Congress ever held was the one summoned for the occasion of the Paris Exhibition. Perhaps it may with justice be considered the most carefully planned of the whole series of useful international discussions. The French Physical Society, who originated the meeting, did not resort to the usual method of inviting individual memoirs, but adopted the excellent and thorough plan of preparing a well-arranged summary of the actual state of progress of Physical Science; and when the list of subjects was completed, their treatment was apportioned to those physicists who were best qualified to represent their special branches. Thus was produced a series of reports, some of which are in fact works of great value for reference, and which, taken together, may be said to constitute the most complete *résumé* of modern Physical Science that has yet been published.

The Congress was divided into seven sections.

1. *Metrology.*—The president of this section was Professor Benoit, who in his presidential address gave a recapitulation of the actual state of Scientific Measurement. Discussion was devoted to the complete metrological definitions of standards and their legal definition, the legal status of the electrical units, and improvements needed in the case of insufficient definitions, or definitions referring to conceptions recently introduced into science—for example, the different abscissæ of the spectrum.

Amongst the resolutions passed was one recommending the adoption of the mechanical C.G.S. units (erg and joule) for the expression of calorimetric quantities comprising the solar

constant to be reduced by the meteorologists to the calorie per minute per square centimetre.

It was resolved that in the expression of elastic constants the C.G.S. unit of pressure, the barie, be adopted, of which the multiple by  $10^6$ , the megabarie, is sufficiently represented by the pressure exercised by a column of mercury 75 cm. long at  $0^\circ$  and under normal gravity.

II. *Mechanical and Molecular Physics*.—This section was under the presidency of M. Violle. Amongst the most important papers presented and discussed was one by M. Van de Waals on the Statics of Mixed Fluids, one by M. Mathias on the Determination of the Critical Point, and one by Prince Galitzine on the Refractive Index. M. Mesnager and M. C. E. Guillaume also contributed to this section a paper on the study of the Permanent or Temporary Deformations of Solids. But perhaps the finest contribution to this section was one by M. Voigt, whose speciality has been the study of the Elasticity of Crystals. This paper contains substantial mathematical formulæ, and will form a work of reference to all those interested in the elasticity, the piezo-electricity, and the symmetry of crystals.

III. *Optics*.—This section was presided over by M. Lippmann, and naturally the new radiation discoveries by which the spectrum has been extended in the infra-red claimed much attention of the section. M. Rubens was chosen to give a summary of his work on Spectrum Extension, and his paper demonstrated how the dispersion formulæ agree with experiment. He also gave the audience experimental illustration of the connection between long light waves and electric waves. M. Rydberg's discourse on the Kinematics of the Spectrum was also an important feature of Section III., and this pointed out the progress in the kinematics of the spectrum which has been made since Balmer showed that the hydrogen rays are represented by a very simple formula. The work of Kayser, Runge, and Rydberg has shown that the distribution of the spectrum lines are governed by laws, some of which are established, some of which are not.

IV. *Electricity*.—This section was originally under the presidency of M. Poitier, but actually, in his absence, it was presided over by M. Bouty. Perhaps the most important discourse in this section was a masterly one on Hertzian Radiation by M. Righi, though it naturally trespassed somewhat on the work of M. Rubens, showing how difficult it is becoming as science

advances to observe the line of demarcation between branches of Physical Science which become less and less distinct.

V. *Ionisation and Magneto-Optics*.—M. Becquerel was president of this section. It included a report on the phenomenon of Actino-Electricity by MM. Bichat and Swyngedauw. The most fascinating portion of the work of this section was undoubtedly the speeches of MM. Becquerel and Curie on the extraordinary properties of uranium, polonium, and radium. The properties of the latter body are indeed startling. At the meeting the members of the Congress saw the light of radium, which appears everlasting, being perpetually radiated from it. They saw the clear patch which it produces across a sheet of metal on a screen of barium platino-cyanide, the instantaneous discharge of an electrified body brought near the substance, and the spark which passes when radium is brought within a few centimetres of the spark gap.

It appears that uranium, polonium, and radium are constantly projecting matter endowed with a great velocity. Bodies brought near the radio-active substances become infected with their properties, and in turn are rendered radio-active. Even persons who experiment with these extraordinary bodies are infected with their properties. M. Curie has discovered that he has been thus infected, for no electrometer remains charged in his neighbourhood. Writing in *Nature* on the subject, M. Guillaume states: "It is certain that, if radium had only been as plentiful as gold, static electricity would never have been discovered."

VI. *Cosmical Physics*.—This section was under the presidency of M. Mascart. Amongst the papers presented was one on Glaciers, by M. Hagenbach; one on the Oscillation of Lakes, by MM. Sarasin and Fovel. M. Birkeland also brought before this section his new theory of Sun Spots.

VII. *Biology*.—In this section the president was M. Charpentier, and he occupied the attention of the meeting for a considerable time over the retinal phenomena to which he has specially given his attention. M. Hénocque discoursed on the value of the spectroscope in biological research.

The participators in this brilliant Congress have been estimated as being over one thousand, and the proceedings may certainly be expected to give no little stimulus to pure physical research.

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**The International Aeronautical Congress. — The Zeppelin Air-Ship.**—The science of Aeronautics has reached an important moment in its existence. It has ceased to be a series of isolated efforts; it has enlisted international co-operation; in the foundation of the Aero-Club it has obtained the support of the richer classes, and in the work of that club it has developed a quite marvellous amount of energy and aroused public interest. To an onlooker at the International Aeronautical Congress of the Paris Exhibition, the existence of the Aero-Club of Paris would appear a practical promise of an enlarging future for the science of Aeronautics. One of the three great sporting clubs of Paris, the child of the Automobile Club, it draws the attention of the present large section of French society who are interested in "Le Sport" to Aeronautics as the finest field of effort. It has a record of earnest work done, especially a long-distance record, to which I shall return. Meanwhile, still as an onlooker at the present Congress, it appears to me that since the last Congress, in 1889, the further international progress to note, in addition to this rousing of public interest, is a quite successful development of scientific kite-flying, and a close alliance between aerostation and meteorology and astronomy. Then, too, such a stupendous effort, just at the moment of the Congress, as that of Count Zeppelin's air-ship must be noted; also M. Santos Dumont's entry of his "dirigeable balloon" for the race for the Grand Prix of the Aero-Club of 100,000 francs. This attempt was to be one of the features of the programme of the week's Congress.

Delegates from Governments all over the world attended the Congress. Even Great Britain, in the strain and stress of war, and needing every expert, sent her military representative. The United States sent no less than five official delegates, two of whom at least—Mr. Langley, of the aero-plane, and Mr. Rotch, the kite-flyer—are well-known to Englishmen. The opening speech of the Congress was made at the Meudon Observatory by M. Janssen, the director of the observatory, the president of the Congress, the president of the French Aeronautical Society, and delegate to the Congress of the Ministry of Public Instruction and Art. M. Janssen was not able to dilate on any great aeronautical achievement since the last Congress in 1889. The desideratum of dirigeability remains unachieved, but the record of high ascents and of staying power has been well kept up.

M. Janssen gave the first place for high ascents to M. Berson, one of the chiefs of the Berlin Meteorological Institute. He attained a height of more than 9,000 metres with safety by the use of oxygen. It is true this is the highest recorded ascent in the history of Aeronautics, but as to its being the highest balloon ascent ever made is a disputed fact. Messrs. Glaisher and Coxwell in 1862 ascended higher than they were able to record.

To members of the Aero-Club belongs the distinction of the longest balloon-staying power and long-distance records that we have—for, alas! we know nothing of Andrée's records. Comte de Castillon de St. Victor's voyage from Paris to Sweden—1,300 kilometres—and Comte Henri de la Vaulx's over thirty hours' stay in the air, are dwelt on by M. Janssen. But since the opening of the Congress Comte Henri de la Vaulx has beaten the former records, both of speed and long distance, and has been proclaimed the winner of the "Grand Prix" for Aeronautics of the Universal Exhibition of 1900. These results were obtained in the Vincennes balloon contests of September 30th and October 9th, and are of such interest and value that they deserve to be quoted at length.

"30 Septembre.—1. M. le Comte Henri de la Vaulx, descendu de voyage, après 21 h. 45 m., à Brzeseknywoski près Wloewek, à 1,237 kilomètres de Paris; 2. M. Jacques Balsan, descendu, après 22 heures de voyage, à l'embouchure de la rivière Leba, près de Dantzig, à 1,222 kilomètres; 3. M. Jacques Faure, descendu, après 20 h. 17 m., à Malulitz près Bramberg, à 1.183 kilomètres.

"Viennent ensuite: MM. le Comte de Castillon de Saint Victor, qui a parcouru 850 kil. en 14 h. 20 m.; Contours, 610 kil. en 11 h. 35 m.; Juchmès, 560 kil. en 9 h. 32 m.; Blanchet, 415 kil. en 11 h. 25 m.; Comte de la Valette, 350 kil. en 9 h. 14 m.; Hervieu, 350 kil. en 5 h. 52 m.

"9 Octobre.—1. M. le Comte Henri de la Vaulx, descendu, après 35 h. 45 m. de voyage, à Korosticheff, en Russie, à 1,925 kil. du point de départ: altitude maxima, 5,700 m.; 2. M. Jacques Balsan descendu près de Rodom, en Russie, après 27 h. 25 m. de voyage, ayant parcouru 1,360 kil., et atteint altitude maxima de 6,540 mètres; 3. M. Jacques Faure, descendu à Schillau, près Guben, après 19 h. 24 m., ayant parcouru 950 kilomètres.

"Viennent ensuite: MM. Hervieu, qui a fait 585 kil. en

18 h. 23 m. ; Maison, 650 kil. en 16 h. 38 m. ; Juchmès, 550 kilomètres en 16 h. 35 m."

Scientific ballooning, especially in connection with meteorology, has had a rapid development in Germany.

In France there is in the Meteorological Society a sub-committee of aerostation. The French meteorologists, while rendering homage to Mr. Glaisher as the precursor of scientific aerostation, attach great importance and pre-eminence to the exceedingly valuable work of MM. Hermite and Besançon, the originators of the system of "ballons-sondes," small testing balloons. Their use is now international, and is to be still more largely extended. The president of the Meteorological International Congress, M. Mascart, voiced the importance which French meteorologists attach to aeronautical observations in pronouncing the following resolutions, which it is proposed the French Government shall submit to foreign Governments :

"1. It is necessary for the progress of meteorology that there should be periodic international simultaneous ascensions at least once a month, at periodic dates fixed in advance, by means of balloons or kites.

"2. The military aerostatic establishments and all meteorological stations shall be invited by their respective Governments to take part in these various experiments."

It is interesting to Englishmen to remember that meteorological ballooning had its origin in the work of the ascents of Messrs. Glaisher and Coxwell on behalf of the scientific balloon committee of the British Association of the early sixties. This balloon committee (in a very small way, it is true) foreshadowed the splendid work and aims of the Aero-Club of Paris, as did also still more the later union known as "The Balloon Committee," consisting of a dozen or so of British gentlemen who followed aerostation in the spirit of sport, and of which no professional aeronaut could be a member. Of this committee, amongst others, Sir Henry de Bathe was a member, the late Colonel Powell, and the late General Brine.

Astronomy was first allied to ballooning in 1808, in a desultory manner, and to France belongs both this initiative and the later most successful and valuable work. The Aero-Club in 1898 directed its first efforts to a series of aerostatic astronomical observations of the Leonides, the falling stars of November. The successful work of that year was followed by a still more interesting observation in 1899, when quite a hundred of the



Leonides were registered by M. Tikhoff from the balloon L'Aero-Club, piloted by M. le Comte de la Vaulx, while at most of the terrestrial stations interposing clouds prevented all observations. On the next night the French astronomic-aeronautical observers ascended again, and from Pulkova, in Russia, and Newbury, in England, observation balloons also rose. For this November M. Janssen announces a new method of balloon observation.

The papers on Kite Work and its instruments, both in the Aeronautical and in the Meteorological Congresses, by Mr. Rotch, M. Teisserenc de Bort, M. Hergesell, of Strasbourg, and M. Assmann, of Berlin, were full of interesting data. Mr. Rotch's kite-flying at the Blue Hill Observatory was described in the last number of the DUBLIN REVIEW.

In the kite competition of the Aeronautical Congress M. Teisserenc de Bort managed to beat Mr. Rotch's record of 4,815 metres by getting up his apparatus to 4,900 metres, in spite of an inferior kite.

Scientific kite-flying is supposed to have been started by Mr. Douglas Archibald. Attention has been turned to it by several persons in Great Britain. Lord Rayleigh has experimented with kites; and Mr. E. S. Bruce, the honorary secretary of the Aeronautical Society of Great Britain, possesses the largest kite in England, made for him by Mr. Douglas Archibald. The hexagonal kites of Major Baden Powell, president of the British Aeronautical Society, did service in South Africa this year in raising, in default of poles, the Marconi telegraphic apparatus.

One of the items of the programme of the Congress was a disappointment in achievement. M. Santos Dumont's balloon was unable to attempt to steer round the Eiffel Tower, owing to an accident to the steering apparatus. This balloon has a capacity of 334 cubic metres, and is worked by a 10-horse motor. The motor has two cylinders, and is worked by petroleum essence. The screw, 4 metres in diameter, is of steel and aluminium, covered with silk; it weighs 27 kilos., and makes 180 revolutions a minute. The balloon is made of Japanese silk, varnished before it is cut, and is inflated with hydrogen. It is one of the only two elongated balloons in Europe. M. Janssen said at the reception at the Automobile Club that M. Santos Dumont is the first to apply the petroleum motor, to which the automobiles owe their rapid success, to a dirigible balloon. It is a courageous act!

Count Zeppelin's great air-ship, the other elongated balloon,

has also petroleum motors—two benzine motors of 16-horse power. He has now three times raised these motors, of moderate weight but of great power, without having a conflagration. This is a very important fact. The air-ship is novel in size and design, consisting of an aluminium shell of lattice girders, looking like a birdcage, weighing about 7,260 lbs., covered by two layers of hempen netting, and enclosing a number of balloons which have two skins apiece. The screw propellers are on either side, and the engines on two cars beneath. The framework is about 420 feet long, and the cylindrical ends are nearly 39 feet in diameter; it contains 17 or so balloons; outside all is a cover of waterproof silk. The air-ship is in an enormous floating house, to enable it to be taken out under protection from the direction of the wind. The screws are small, but of high velocity. They are four-bladed screws about 3 feet 6 inches in diameter, with the propellers on each side of the vessel, one pair near the fore and one pair near the after part. I heard these small screws criticised in Paris by other believers in the machines lighter than air. The air-ship is the largest aerostat ever made. At the first trial in July it travelled 3.5 miles. In telegraphing, it is supposed someone omitted the decimal point, as the daily papers gave it as 35 miles! Mr. Alexander, who was present at the first trial, told the British Aeronautical Society that the stability of the 420-feet long balloon was perfect, that the wind was blowing about 16 miles an hour, and the balloon going about 2 miles an hour; it went against the wind after the engines got to work, until the steering gear gave way. There have been two ascents since, and now the balloon is laid by till the spring. The last trial in October was considered the most satisfactory as the air-ship returned to its shed; after various evolutions in the air, it swam on the waters of the Lake of Constance to its shed without the assistance of the tug in waiting.

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**The Bradford Meeting of the British Association.—The Presidential Address.**—Notwithstanding the international claims of the Paris Congresses on all scientists, the Bradford meeting of the British Association well maintained its new reputation of attracting the co-operation of leading men of science from all parts of the world, and delegates from the United States, Canada, the Cape, New Zealand, West Indies, India, France, Germany, Russia, Denmark, Sweden, Spain,

Italy, and Greece took part in the transactions of the sections, and experienced the warm hospitality of the Yorkshire city.

Naturally, each town or city in which the Association holds its annual meeting strives to introduce some strain of novelty in the week's programme that is peculiarly characteristic of the city that is the host of the Association. At past meetings of the Association there has always been supposed to be some room set apart in which specimens of apparatus described in the sectional papers might be seen by members and associates. But such a repository has not in the past been very conspicuous. Bradford, however, inaugurated a temporary museum in connection with the meeting, in which not only collections bearing on the sections were on view, but also a special collection of exhibits in connection with geology, botany, and zoology, including fossils found in the neighbourhood, and photographs bearing on the subject, which were lent by the Geological Society.

The Municipal Technical College also provided an exhibition illustrative of the staple trades of the district, and there could be seen the gradual development, through innumerable processes, of the most elaborate fabrics from the unwashed fleeces.

Perhaps the most popular item in the portion of the programme which is intended to give recreation between the work of the sections was Mr. Bacon's experiments in wireless telegraphy from his balloon, at the garden party given by the Bradford Corporation at Lister, in which the aeronaut attempted to establish communications between the balloon and the earth. These experiments were partly successful, a cartridge on the earth being fired by the occupants in the balloon by means of the electric waves, two minutes after the balloon had left the earth. No messages, however, were received from the balloon by those on the ground, though it is stated that messages from the ground to the balloon were received up to a considerable distance.

The presidential address was delivered by Professor Sir William Flower, and dealt with modern biological problems, such as the cell theory, the structure of cells, the multiplication of cells, cell plasm, function of cells, nerve cells, etc.; nor did he neglect the important subject of the bacteria cell, which was described as "the minutest and simplest living particle capable of an independent existence." In our anxiety to fight

against those deadly bacteria which are dangerous to human life, those harmless bacteria which are essential to life are often forgotten, and the president did well to impress upon the meeting the economic value of those forms of germ life which exert a benign influence. It becomes, indeed, a matter of conjecture whether, in our attempts to destroy the germs of disease by boiling our drinking water, our milk, and even carrying our purification of water to distillation, we are sometimes depriving ourselves of the benign influence of harmless microbes, and in the latter case imbibe a mere skeleton of the liquid.

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**The Astronomical Department.**—A novelty was introduced this year into the proceedings of the section by the formation of a distinct department of Section A for the purpose of discussing astronomical research, and it is indeed a matter of wonderment why Astronomy in the past should have been deprived of this dignity at the meetings of the Association. The chairman of the department was Dr. A. A. Common, and he opened the proceedings with a very concise speech on the Astronomical Work of the Century. Especially useful to the student will be the history of the progress of astronomical spectroscopy and astronomical photography. Every astronomical student knows that in 1859 Kischoff discovered the true origin of the dark lines, but it is not generally known how near the truth Sir David Brewster arrived; and Dr. Common quoted a remarkable passage from a report of the British Association on optics by Sir David Brewster, 1831-32, which he thinks shows that Sir David Brewster unknowingly held the key to the elucidation of the spectrum lines. "But whatever hypothesis be destined to embrace and explain this class of phenomena, the fact which I have mentioned opens an extensive field of inquiry. By the aid of the gaseous absorbent we may study with the minutest accuracy the actions of the elements of material bodies in all their variety of combinations, upon definite and easily recognised rays of light, and we may discover curious analogies between their affinities and those which produce the fixed lines in the spectra of the stars. The apparatus, however, which is requisite to carry on such inquiries with success cannot be procured by individuals, and cannot even be used in ordinary apartments. Lenses of large diameter, accurate heliostats, and telescopes of large aperture are absolutely necessary for this

purpose ; but with such auxiliaries it would be easy to construct optical combinations by which the defective rays in the spectra of all the fixed stars, down to the tenth magnitude, might be observed, and by which we might study the effects of the very combustion which lights up the suns of other systems."

Dr. Common clearly detailed the various steps by which spectroscopic methods have increased our knowledge of the sun and stars. His history of the application of photography to the study of stellar spectra is very complete. Sir William Huggins in 1863 first applied photography for the purpose, and secured an impression of the spectrum of Sirius. A year elapsed before any further step was taken, when Professor H. Draper took a photograph of the spectrum of Vega, which was the first to record any lines. It was the first introduction of dry plates that gave a fresh stimulus to this important branch of Astronomy, and the catalogues of stellar spectra have now become numerous. The Draper Catalogue of the Harvard College alone contains the spectra of 10,351 stars down to the 7-8 magnitudes, and this has further been extended by work at Arequipa ; whilst Vogel and Muller, of Potsdam, made a spectroscopic study of the stars down to the 7.5 magnitude between  $-1^{\circ}$  and  $+20^{\circ}$  declination. This has been supplemented by Scheiner. Lockyer in 1872 published a series of large-scale photographs of the brighter stars, and in 1898 McClean made a spectroscopic survey of the stars of both hemispheres down to the  $3\frac{1}{2}$  magnitude. Dr. Common considers that for the study and investigation of special types of stars the researches of Dunér on the red stars, made at Upsala, and those of Keeler and Campbell on the bright-line stars, made at the Lister Observatory, deserve special mention.

The employment of photography in eclipse work is also very clearly set forth in this useful summary.

Photography was first employed in eclipse work in 1851, when Berowsky obtained a daguerrotype of the solar prominences during total eclipse. From that date photography has played an important part in every eclipse. In 1860 De La Rue and Secchi photographed the prominences and traces of the corona, but it seems that a really good coronal photograph was not secured until 1869. The first large-scale picture of the corona was secured in 1893 by Professor Schoeberle, who took a 4-inch picture of the eclipsed sun in Chili. In this year—1900—however, Professor Langley has

obtained a 15-inch picture of the corona in North Carolina, during the eclipse of May. Dr. Common points out that it is to photography that we owe the termination of the dispute with regard to the question of the prominences and corona being solar appendages. It was in 1875 that the first attempt was made to photograph the spectrum of the corona. The spectrum of the lower layers of the chromosphere were first successfully photographed during the total eclipse in Nova Zembla.

When Daguerre's process was first enunciated, Arago proposed that the surface of the moon could be studied by means of the photographs. In 1840 Dr. Draper succeeded in photographing the moon by the aid of an 8-inch refractor. The earliest lunar photographs shown in England were exhibited at the Exhibition of 1851 by Professor Bond. It appears, however, that Dancer, the Manchester optician, was the first Englishman who secured lunar images. In 1852 De La Rue began his experiments in lunar photography, employing a reflector of some 10 feet in length and 13 inches diameter. Mr. Rutherford at a later date constructed a photographic reflecting telescope, and produced some of the finest pictures of the moon's surface that have been taken up to recent date, excepting Henry Draper's picture taken on September 3rd, 1863, and which remained unsurpassed for a quarter of a century.

Some of the triumphs of lunar photography taken in recent years have been secured at the Lister Observatory.

The value of photography in astronomical research is evidenced by the results of its application to the discovery of minor planets, no less than 450 being now known.

The photographing of nebulae is one of the triumphs of modern sensitive plates. In 1880 Draper first photographed the Orion Nebula. In 1885 the brothers Henry by their photographs showed that the Pleiades were involved in a nebula.

The justification of the existence of the new department of Astronomy is shown by the high-class character of the papers presented to it.

Professor Todd contributed no less than three papers on eclipse work. In his first paper he considered the application of the electric telegraph to the furtherance of eclipse research. This shows how completely the recent eclipse has demonstrated the usefulness of the system, by which he telegraphed eastward in advance of the lunar shadow, to secure the immediate



verification of any possible discovery without having to wait for a future eclipse. In the case of the eclipse of May 28th, 1900, totality in Georgia preceded the phenomenon in Tripoli, where Professor Todd was observing, by 2 h. 45 m. By the aid of the telegraph the Professor received the record of the American observations more than two hours before totality at his station.

In his second paper Professor Todd treated of a variety of methods of operating eclipse instruments automatically, and specially considered the system of employing gravity for the purpose. This system was first tried during the recent eclipse at Tripoli, where the instruments were placed in the roof of the British Consulate. The mechanical movements of shutters and slides were worked by gravity, and a hundred photographs were obtained by seven instruments worked in this way. Professor Todd considered that the gravity system is the most serviceable, provided the number of instruments is not very great.

Professor Todd's third paper was on the advantage of using a wedge of yellow optical glass in giving correctly graduated exposures of the partial phases and corona on a single biograph film.

Stonyhurst College has for long been a stronghold of astronomical research. One of the most important papers of the Astronomical Section was undoubtedly that by the Rev. A. L. Cortie, S.J., on the Classification of Sun Spots. The work of the author seems to have conferred a boon on the student of sun spots as supplying a need for some short system of notation. It is found that five types, with certain subdivisions, suffice to denote the characters of all the spots hitherto examined.

The author asserts that the chief type, of which the others are probably only phases, is the two-spot formation. The faculae associated with the different types are of different characters, and it appears possible to prophesy the outburst of a spot by the observation of a certain kind of facula.

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## Notes of Travel and Exploration.

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**Irrigation Works in Egypt.**—The report of the Egyptian Public Works Department for 1899 is especially interesting, owing to its record of the measures taken to avert the evil consequences of the lowest Nile registered during the present century. "In Lower Egypt," says the report, "the situation was saved by the Barrage, which, for the first time in its history, was regulated throughout the flood. Had it not been for the work done by this structure, there is little doubt that large areas of crop would have been lost." As it is, the cotton crop was very nearly the largest on record, and the maize crop was up to the average. The enhancement in price that coincided with this increase enabled Egypt to reap the full benefit of it, and the value of ten years before was nearly doubled, having risen from eight and a half to over sixteen and a half million Egyptian pounds. Even in Upper Egypt the distress was little felt, and here the great employment given on public works helped to counteract it, the good wages obtainable enabling the fellahin to tide over the interval between the two crops.

Excellent progress is reported on the great works at Assuan and Assiut during the year 1899, and after nearly twelve months had been spent in the accumulation of material, the actual masonry is now being pushed rapidly forward. From the east bank it extends 620 metres across the channel of the river, and for over half the distance has been raised to within 2 metres of its proposed height. This necessitated the closing of three out of the five deep channels in the track of the works by temporary sudds or dams, the successful erection of which was an exciting episode. The cost of the works during the year amounts to £883,535, for which the Egyptian Government has issued *mandats*, or bills, to the contractors, which are not to fall due until the completion of the works.

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**With Mr. Weld Blundell in Abyssinia.**—Dr. Koettlitz publishes in the *Journal of the Manchester Geographical Society* an

interesting narrative of his journey through Abyssinia with the Expedition of Mr. Weld Blundell and Lord Lovat in 1898-99. Their route lay from Berbera, on the Red Sea, through Somaliland to Harrar, and so to Addis Abeba, the capital of the Negus. Some of the country traversed before the Abyssinian frontier was reached was studded with the obelisk-like erections of the termites or white ants. Their singular conformation is explained by the fact that they are built up to their actual height on the trunks of trees which the ants devour. The tree perishes, but the columnar mass of clay remains. In other places, where the heaps take the shape of steep mounds, they are built round bushes, enveloping the whole plant. Before the Abyssinian frontier was crossed they had ascended over 5,000 feet, and the nights were cool enough to make the Somali servants very uncomfortable. Before reaching Harrar the camels were dismissed and mules substituted, the property of Mr. Weld Blundell, sent to meet him from Addis Abeba. With them came the Abyssinian Englishman, McKelvey, who has had so strange a history. One of the prisoners of Theodore in Magdala, still marked with scars by the tortures he underwent, he was rescued, with his companions, by the Napier expedition, but, after going as far as Alexandria on his way home, elected to return to Abyssinia, and has remained there during the intervening thirty-seven years. He makes his living as an itinerant merchant, hawking his wares from place to place on mule-back, and is in dress, manners, and habits indistinguishable from the natives. When Mr. Harrington first found him, he had forgotten his native language, but soon recovered the use of it on hearing it spoken, and is now interpreter to the British Mission.

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**The Route from Harrar.**—The upper and more mountainous route was chosen to Addis Abeba, since, though less direct, it avoids the hot desert. Heights of from 7,000 to 8,000 feet were traversed, giving extraordinary variations of temperature—from 75 degs. in the middle of the day to 24 degs. at night. The road consisted of steep ascents and descents, over hills of basaltic material. There is a telephone service between Harrar and the capital, in which the King has shares, but its management by a German company leaves much to be desired, and the stations were rapidly falling into dilapidation. Many of the villages along the way were really permanent camps of soldiers under arms, and, being always perched on the highest summits,

formed conspicuous features in the landscape. The crossing of the Hawash River necessitated a long descent into the extensive plain of that name. It is studded on the south with a series of extinct volcanic craters of varying sizes, in perfect preservation and of a relatively recent geological period.

The Abyssinian capital is, the author says, hardly to be called a town.

"It consists of a vast number of tukuls scattered singly or in groups over a stretch of undulating country some six miles in extent from north to south, and four to five from east to west. The surface is cut through and divided up by a number of deep, comparatively narrow rivers or brooks. No attempt is made to bridge these; therefore steep, rocky descents and ascents have to be made in order to pass from one part of the town to another."

A few stone houses are to be seen within the royal compound. There are some bazaars kept by the Indians, Greeks, French, and Armenians who carry on the foreign trade, but most of the traffic is performed in the huge and motley market in which buyers, vendors, every species of animal, and all the goods for sale are mixed up in a scene of inextricable confusion. Close by the town are hot springs, much resorted to for the cure of rheumatism and skin diseases, and here the natives of both sexes take their baths in full public view, in perfectly unconventional fashion.

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**A Sacred Lake.**—An interesting visit was paid to Mount Zouquala, the most famous holy mountain of Abyssinia. A lofty mass, rearing itself in a truncated cone to a height of some 2,000 feet above the plain, and 10,000 feet above the sea, it is the most perfect example of an extinct crater. Its lower slopes are studded with villages, its summit is densely wooded, and its steep-banked crater valley, from a mile to a mile and a half in length, and 200 feet deep, is occupied by a lake whose waters are believed to effect miraculous cures either by being drunk or bathed in. The whole mountain top and miraculous waters are dedicated to Our Lady. Scattered through the woods are churches, as well as isolated huts occupied by hermits, who lead lives of penance and prayer. Severe mortifications are practised, including self-inflicted flagellations with hippopotamus whips, which often draw blood. One of the churches visited was dedicated to St. George, and here the priest was engaged

in exorcising patients and casting out devils. The sight of a sovereign with the effigy of St. George convinced the natives that its owner was indeed a Christian, and his country under the protection of their patron saint. The return journey was by the Blue Nile to Khartoum and Egypt.

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**Life in the Polar Regions.**—M. Dastre, in an article in the *Revue des Deux Mondes* for October 1st, discusses the exploration of the Polar regions from a physiologist's point of view. As fields for animal and vegetable life he finds four main divisions in their geographical configuration—the mainland, the ocean, the main ice-floe, and the inland sea. In the Antarctic zone the conditions are simplified, for there we find, it is supposed, the centre occupied by a circumpolar continent, girdled everywhere by the ice-floe. The mainland, buried under snow and ice, with isolated peaks rising from its surface, is compared to a vast glacier discharging its bergs into the ocean or on the floe. The Arctic zone has, in contradistinction to the Antarctic, a circumpolar expanse of ocean, and an ice-floe continuous with lands not perpetually frozen over. The floe, however, with its unstable surface liable to fissure and fracture, is a very poor substitute for a continent as a habitat for animal life, and its Fauna is therefore principally marine. It rests, however, on a relatively warm sea whose conditions are favourable to a submarine life, while under the ice is found a minute green moss which furnishes food to vast numbers of creatures such as jelly-fish, molluscs, and crustacea. These, again, are the prey of the larger animals, seals, whales, and varieties of birds.

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**Dr. Peters' Ophir.**—Dr. Peters, who believes, on fairly good grounds, that he has discovered the Scriptural Ophir in a place called Injakafura, in the Makalanga country, south of the Zambesi, contributes an interesting letter on the subject to the *Journal of the Manchester Geographical Society* for the first quarter of 1900.

“A more picturesque and at the same time mysterious place,” he says, “even the fancy of a Rider Haggard could not have depicted. Such is the entrance into the ancient fabulous Eldorado. Like two rock castles the black masses of slate stand on the left and right hand sides of the Muira River, overgrown on the flat tops by plenty of green. Below, the water of the river is rushing, in which the dark blue sky of the tropical

world reflects itself. Into the valley on the eastern side, the dark rock walls fall down like hill waves, then further west steep and wide, and above this charming landscape the sinister silence of death."

The district is about eight miles in length, and is alluvial ground, greater part of it having formerly been a lake bed. Placer gold was found in it by the expedition. In the east of this alluvial plain rises a hill on which ruins were discovered, probably the remains of fortifications commanding the plain towards the west. There are some signs that the river was once led into an artificial ditch round the bottom of the hill, and behind this ditch great masses of *débris* mark what was perhaps the cite of a cyclopean wall. A horizontal ledge on the centre of the hill, at first thought to be a natural formation constituting the entrance of a cave, also proved to have been built up by masonry, part of which had crumbled away; and near it were found wrought stones identified with some of the symbols used in sun-worship. About 30 feet below the top, the hill is surrounded by a massive cyclopean wall, standing in some places 15 feet high, in others wholly or partially ruinous, in some parts bare, in others densely overgrown with vegetation. The explorer judged these remains to be Semitic, and thinks that systematic excavation ought to lead to interesting discoveries. As a strategic position the site was well chosen, since it commands the plain in front, as well as the entrance to the Muira gorge. Reef gold has been worked in the quartz in the neighbourhood both from the surface and in shafts, but this was evidently by the Portuguese.

**Macombe's Country.**—The chief of this part of the Mashona country bears the title of "Macombe," and is held in religious reverence, claiming to be of divine descent. It was not reassuring to find his hut flanked by the skulls of two white men on poles, but the omen was not verified, as he proved friendly. His tribe, the Makalanga, translate their name as "people of the great sun," "ilanga" standing for the latter word. They believe in the great god Mlungu, who lives in the blue sky, but there is also an earth god who receives worship. His rites are performed by an old woman called "Quara Quate," whose principal function is to keep the sacred fire burning in his house or shrine. Once a year all the other fires must be extinguished, having become impure from use, and this occasion is celebrated



by a great sacrifice, after which the fires are relit from the sacred fire, handed over to the chief. We seem to have here a religion recognising the sun as the chief divinity, and fire as his earthly representative. The tribe belong to the Bantu race, but have traces of a strong infusion of Asiatic blood of a type not so much Arab as Jewish. They wash gold, dig and smelt iron, and are clever blacksmiths as well as smart carpenters, while the brewing of beer is one of their principal avocations. Dr. Peters describes the country as well adapted for plantations along the Zambesi, where sugar-cane grows freely, and he thinks that tobacco may also be cultivated. A well-watered mountain range to the west, rising 4,000 feet high, might furnish sites for tea, coffee, and cocoa plantations. To the south, towards the Pungwe River, is a great forest swarming with game, making it a hunter's paradise. The country is in Portuguese territory, but is practically independent. Dr. Peters, in seeking to identify it with the Scriptural Ophir, points to the similarity of the name "Fura," or "Afer," which has in the modern Makalanga language the same meaning as Ophir in the ancient Semitic tongue—a mine or pit. On the Zambesi, he argues,

"Solomon's people could find all the goods that are mentioned in the Bible as freight of the Ophir ships—gold, ivory, gum-trees, and guinea-fowls, as well as apes. Up to the Fura district was a continuous water connection with the Red Sea. Merchants could sail up the river as far as the Lupata gorge, and it is quite likely that they heard from the natives at the mouth of the Zambesi of this alluvial district."

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**Inland Navigation in North America.**—The sailing of the steamer *Monkshaven* with a cargo of steel rails from the Carnegie Works for England *via* the Erie, Welland, and St. Lawrence Canals, is regarded in Canada as the inauguration of the transport of inland freights to Great Britain without breaking bulk. The *Toronto Mail* says that it signifies the removal of the terminus of the ocean route 1,000 miles further into the heart of the American continent; and the *Toronto Globe* says the future of this route may well rouse the imagination, as it looks forward to the day when ships will be seen in Toronto Harbour "whose last port of call was Liverpool, Bristol, London, or inland Manchester." Canada's command of the route by which heavy cargoes like steel rails can be most economically transported to Europe, is justly regarded as matter for congratulation by the inhabitants of the Great Dominion.

**Dr. Donaldson Smith on Somaliland.**—Dr. Donaldson Smith's expedition from the Somali coast to the Nile formed the subject of a paper read by him at the Royal Geographical Society's meeting on November 12th. Starting from Berbera on August 1st, 1899, he reached the Shebeli River, after a march of 400 miles by road, on September 8th. Following the same route as that taken by him in 1895, he reached El Dere, half-way from Berbera to the Nile, and about 750 miles from both. His two journeys gave him the opportunity of comparing the Abyssinian treatment of subject tribes in the first stage of conquest and in the later one of settled rule. In the former case their methods were exceedingly cruel, but once submission was enforced they restored to the natives nearly all their former property and a very large measure of self-government, imposing only a moderate tax. The broken and wooded country beyond El Dere abounded in elephants, and here the usual trouble of African travel—difficulties with followers—began. These consisted of seventeen Somalis and an equal number of Gurkhas and Sikhs. The Somalis—men of splendid physique, swiftness, endurance, and intelligence—required an allowance of ten pounds of meat per day per man to support these admirable qualities, and when it was not forthcoming it was difficult to prevent them from stealing sheep and poisoning the transport animals. Of the nine Gurkhas only four were full-blooded, and these were among the best men; but the others, as well as some of the Sikhs, tried to hide when the marches were long, requiring to be hunted up by search parties, and two of these were lost altogether. In the Boran highlands the caravan was suddenly brought up short by arriving at an almost perpendicular precipice, with a drop of 1,700 feet to a large plain, which it took four days to cross. Here a tiny gazelle of a new species was found. The valley of Lake Stefanie was reached on November 26th, but the water of the lake was too briny to be drunk, and much hardship was endured in consequence. On December 10th they were on the shores of Lake Rudolf, which were found to be deserted. The formerly rich Rusia tribe had vanished, and no human beings were met until the river Nianam was reached. At this point there is a complete change in the Fauna, both birds and mammalia seen on the journey from the coast giving place to entirely different species prevailing between this river and the Nile. Further on a

tribe called the Magois was encountered, in whom the heavy build and large features of the Soudanese were discernible, as well as the lines of raised tattooing characteristic of the Nilotic peoples. Small red beads, which they worked into gorgeous patterns, were their especial form of ornament, with a zebra's tail suspended to the elbow as an additional decoration. A branch of this tribe, calling themselves "Katua," was encountered later on, and the traveller was surprised to find that they were cow-worshippers, and practised rites supposed to be peculiar to the Hindus. A prosperous tribe called the Akara was found inhabiting the most northerly extension of the Uganda highlands. They practised agriculture as well as stock-raising, had substantial wooden dwellings, and some of their villages might have had 1,500 inhabitants. Fort Berkeley was reached on March 14th, and the journey thence to Cairo was accomplished by river and rail, the entire tour being completed in ten months.

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**Confederation of the Islands in the Pacific.**—New Zealand, being cut off by distance and other hindrances from joining the Commonwealth of Australia, has developed new and legitimate ambitions of her own. She aspires to be the head of a confederation of the islands of the Pacific at present under British rule or protectorate, and has begun by the annexation of the Cook Islands, nearly 2,000 miles from her shores. The group contains thirteen islands, of which many belong to the Pacific Islands Company, and some to private individuals. The chief island is Raratonga, and there the ceremonial of formal annexation was appointed to take place. The inhabitants are delighted at the idea of becoming full Britons, instead of being under a British protectorate, and will be represented by two members in the New Zealand Parliament. Most of the islands rise only a few feet above the sea, the exception being Savage Island, which, with a circumference of about forty miles, possesses a hill 200 feet high. Palmerston Island, about 400 miles further east, was the scene of an experiment in one-man colonisation. An individual of the name of Masters, finding it uninhabited, set about peopling it by the patriarchal expedient of procuring a number of wives from the neighbouring islands. His family now numbers sixty-five children and grandchildren, forming a model community in which drunkenness, bad conduct, and crime are unknown. Between 400 and 500 miles to the north-east are Hungerford or Manahaki, and Penrhyn or

Tongareva Islands, which export considerable quantities of pearl shell to Sydney. The former is known for the unlimited hospitality of its inhabitants, about 1,000 in number; the latter as the seat of the leper station, which causes it to be little visited by the other islanders. Cocoa-nuts and fish form the staple diet of the inhabitants, and copra their chief export. They are described as a peaceable, industrious, and intelligent race, proud of being under the British flag, and likely to be loyal citizens of the Empire. The climate, soil, and productiveness of the islands may render them a suitable field for British colonisation. The annexation of Fiji to New Zealand would endow that colony with a valuable federal province, having a population of 120,000, and an annual revenue of £80,000. The people are anxious to unite their destinies to that of the proposed insular federation, and would gladly cease to be a Crown Colony and accept the terms offered by the Premier of New Zealand. These are principally concerned with the ownership of land, and stipulate for the continuance of native ownership as already existing, the establishment of courts like the native land courts of New Zealand, the appointment of a commission to define the ownership of particular areas and decide as to their division. Representation in the New Zealand Parliament would, of course, be granted; and all lands being treated as Crown lands, their alienation could only take place subject to the sanction of the authorities representing the Crown. The constitution of this scattered island confederacy promises to open up a new chapter in the history of the Southern Hemisphere, and would lead, among other changes, to a great maritime development among its members. New Zealand would require an independent fleet for the maintenance of intercommunication among its dependencies, and a merchant navy would grow out of the needs of inter-colonial commerce. The British Colonial Office would be saved both expense and the complications of subdivided administration by having to deal with the larger units into which the Empire shows a tendency to organise its scattered components.

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## Notices of Books.

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**Les Traités de la Vie et Perfection Spirituelles de Saint Vincent Ferrier, et du B. Albert le Grand**, traduits et expliqués d'après la doctrine de Saint Thomas, en réponse aux erreurs modernes. Par le R. P. MATTHIEU-JOSEPH ROUSSET, des Frères Prêcheurs. Paris : Lethielleux.

THIS work, consisting of two small volumes, each by one of the above sainted authors, is the manual *par excellence* for any one bent on his sanctification. In each we have first a French translation of the original Latin, the latter closing each volume. That by St. Vincent Ferrier is meant principally for the members of the Dominican Order, to which he belonged, and goes fully into all the details of discipline. The Latin is sometimes quaint, and not always elegant, but is invariably clear, concise, and forcible. The ideas are striking and impressive, yet simple, and sublime in their simplicity, which inclines one to believe that the French translation, with its characteristic latitude, has, while developing the meaning, impaired the native beauty of the original. It is so, and the world believes it, with all French translations. Step by step the holy author travels with us, slowly and kindly, until he shows us in the not far distance the perfection we are supposed to aim at ; and when he brings us to the Rubicon where we must break with the world, and cross over, even there the great sacrifice appears practical enough and truly a thing of joy. Human pen has, we think, rarely given a more attractive delineation of saintship. The more we journey on, the more we are made to love the rugged road, until gradually losing its painful roughness, we feel that the Saint has brought us well-nigh to the suburbs of heaven. It is an excellent book for meditation, and the reader, *volens volens*, must pause, close the book, and feast on the beautiful solid matter before him. There is also a finality about it, as it leads to the term where we must decide to gain or lose all. "C'est donc un livre," says St. Louis Bertrand,

[No. 37 of *Fourth Series*.]

“qui ne s'use pas ; il est comme l'évangile, toujours nouveau. On ne l'épuise jamais. Plus on y cherche, plus on y trouve, et mieux on le possède, mieux on sent tout ce qu'il reste à apprendre.”

The treatise *De Adhærendo Deo*, by B. Albertus Magnus, which forms the second volume, is a valuable embodiment of the requirements and rules of the spiritual life. An eminent theologian, he bases everything on sound theological principles, which impart to the work a solidity and security that give finish to its value. In every line we meet the theologian and the saint, everywhere light and unction, accompanied by a rigid logical inference, such as we might expect (says Father Rousset) from the worthy master of St. Thomas. These two volumes cannot lie on the shelf. They have from their high intrinsic worth, and also from the spiritual poverty and tepidity of the largest section of the Christian world, a mission that means a wide diffusion. We cordially wish it every success, and every one who has once read and utilised both treatises will heartily repeat our wish.

JN. M.

**Sermons on the Blessed Sacrament, and especially for the Forty Hours' Adoration**, from the German of Rev.

J. B. SCHEURER, D.D. Edited by Rev. F. X. LASANCE.

New York: Benziger Brothers. A.D. 1900.

THESE twenty-one sermons are, in regard of matter, very instructive and practical. The ideas are mostly sublime and solid, and the aim of the work, the attraction of the heart to our Lord in the Blessed Sacrament, particularly on the occasion of the *Quarant' ore*, is reached with tolerable success. On our way through its pages, however, we meet with occasional repetitions, and a diffusiveness that tempt us to close the book, and the temptation derives strength from the great length of most of the sermons. A pastoral, “On the Forty Hours' Exposition,” by Cardinal Wiseman, opens the work, and a lecture by Father Faber, “On the Life of the Church,” brings it to a close. The sublime thought, elevated diction, and faultless style of the former, with the sweet outpourings of the latter's saintly pen, serve as a golden binding, and a large proportion of its value too. Seeing that sermons are not usually permitted during the Exposition, we think Dr. Scheurer would have attained his object, equally well at least, had he directed his great energies towards compiling a series of meditations on the Blessed Sacra-



ment, for the occasion of the *Quarant' ore*, when worshippers could avail themselves of his meritorious labours to the full. We find also the unusual circumstance of poetry garnishing the sermons, which the reader cannot endorse, on the principle that the Muses, like all of their sex, must be silent in the church. This said, we must in justice add that the sermons nevertheless are abundantly full of solid, practical, and beautiful matter, and the reader who can afford the time will derive immense benefit from them ; for, after all, they are the work of the heart.

JN. M.

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**Le Trésor Evangelique du Dimanche**, ou Exposition littérale, doctrinale, et pratique des Evangiles des Dimanches et des principales Fêtes de l'année, contenant deux cent quatre-vingt-six sujets, dont 161 indiqués, et 125 développés. Par J. B. LUGARDE, pretre de la Mission, directeur de Grand-Seminaire et professeur de Morale. Paris : Lethielleux.

**T**HIS is an excellent work. The matter and its arrangement are admirably carried out. There are two volumes, containing 286 sermons on the Sundays and principal festivals of the year. Each sermon begins with the entire Gospel of the day. The *explanation* of the text follows, giving the theological, historical, and critical elucidation. Next comes the *object* of the Gospel, where the practical portion of the discourse begins. Lastly, we have the *practical conclusions*, clear, forcible, and persuasive. In each sermon there is abundant matter for two or three discourses of half an hour each, and by marking off the portions used on the first occasion the preacher can run clear of repetition by utilising the remaining parts on the recurrence of the festival, and so always treat his audience to fresh matter. To many secular priests who may have the good fortune to use the work, there will accrue the great advantage of order and system in their sermons, in which they will find themselves gradually and imperceptibly trained—a matter of no small pleasure to their hearers, as it secures better attention and raises their estimate of the Word of God. We believe that for matter, method, light, and earnestness these two volumes cannot easily be surpassed. They are worthy of the Christian pulpit in the most exalted sense of the term.

JNO. M.

**Nazareth et la Famille de Dieu dans l'Humanité.** Par le R. P. A. DECHEVRENS, de la Compagnie de Jésus, ex-professeur de Théologie aux Facultés Catholiques d'Angers. Paris : P. Lethielleux, 10, Rue Cassette.

WE have here two neatly got up volumes of nearly 300 pages each, containing a large amount of readable and highly instructive matter. It is meant as a breakwater to the fatal and widespread doctrines of *Naturalism*, which holds that there is no interference of any supernatural power in the universe. The work opens by establishing on a solid theological basis *our divine filiation*. This means the many relations that subsist between God as Father and us as children, as evidenced in the Incarnation, the Family at Nazareth, the teachings of our Lord during His public life, the interview with Nicodemus, the Sermon on the Mount, and the doctrine of the Apostles, chiefly SS. John, Peter, and Paul. The author in the first volume deals at great length with the various dogmatic proofs that go to establish the doctrine of divine filiation ; but in the second, where he treats of the adjuncts of obedience, mortification, love, the Christian spirit, and conformity to the Divine will, the work becomes a practical supplement to Père Terrien's celebrated treatise on " Grace and Glory," where the divine filiation is admirably handled.

It seems strange that to any one believing in revelation any proof of our divine filiation should be necessary. Christ Himself opens the great prayer He drew up for our use by establishing once and for ever the Divine Paternity and, *ipso facto*, its correlative of our filiation. However, proofs of the doctrine are *aliunde* abundant, and have been solidly utilised by Père Dechevens: in this very learned and instructive work, replete, too, with interesting and practical matter.

JNO. M.

**Institutiones Juris Naturalis, secundum principia S. Thomæ Aquinatis ad usum Scholarum.** Adornavit THEODORUS MEYER, S.J. Pars II. Jus Naturæ Speciale. Friburgi Brisgoviae: Sumptibus Herder. 1900. Pp. 852.

FATHER MEYER divides his work into three sections. In the first he treats of *Jus individuale* ; in the second, of *Jus sociale privatum* ; in the third, of *Jus sociale publicum*. The questions discussed by our author under these heads are those that usually find a place in treatises of this kind. The distinctive

character of Father Meyer's treatise is the fulness with which these questions are discussed. Naturally, a prominent place is accorded to theories on "property," and a due examination is made of the various forms of Socialism and Communism, which are rejected by our author, not only on moral, but also on economic grounds. When inquiring into the origin of political power, Father Meyer convincingly shows that the theory of Bellarmine and Suarez on this subject is very far removed from Rousseau's "supremacy of the people" theory. But, while thus careful to vindicate the theory of Bellarmine and Suarez from an accusation that has been falsely made against it, he is no less careful to point out that this theory is attended by many grave difficulties, and cannot, in his opinion, be judiciously maintained. A question that has been much agitated of late, in consequence of certain recent legislation, is whether the right to leave property by will is based on the law of nature or merely on the positive law. Till the time of Pufendorf, it was commonly held that this right was based on the law of nature. Since the time of Pufendorf, however, who was the first to call in question this generally received opinion, the point has been a much-discussed one. Even Catholic writers of distinction, like Zallinger, have asserted that hereditary succession has no foundation in the law of nature. The arguments by which Zallinger and those of his school support this contention are stated by Father Meyer. They are ingenious, plausible, and, at the first reading, might seem to be deserving of serious consideration. But, as Father Meyer proceeds to show, they are radically unsound. The right of constituting an heir to one's property is, as Father Meyer makes clear by solid argument, involved in the very idea of *jus proprietatis*. Another question that has been before the public in recent years is that of punishment by death. Some few, like Skedallieri, have denied the right of the State to pass sentence of death. Others—and these are numerous—while admitting the competency of the State to pass and execute sentences of this kind, have argued that punishment by death is productive of far more harm than good to society. How the State, which exists only for the protection of society, can have the right to do what is assumed to be prejudicial to society, they do not attempt to explain. Father Meyer, who discusses the question at some length, not only establishes the right of the State to pass and execute death sentences, but further makes clear the fallaciousness of those

arguments which would abolish death sentences on the ground of their inexpediency. The province of "*Jus Naturæ Speciale*" abounds in interesting questions, and all these questions are exhaustively discussed in Father Meyer's volume.

W. L. G.

**Œuvres de Saint François de Sales.** Edition complete.

Tome XI., Lettres. 1<sup>er</sup> Volume. Annecy : Niérat, M.C M.

**I**N his great edition of St. Francis of Sales, Dom Mackey has now arrived at the eleventh volume. With this volume begins the publication of the Saint's *Letters*, which will probably occupy four or five entire volumes of the work.

The public will perhaps be surprised to learn that so many letters of the Saint are in existence. Migne, in his edition of the Complete Works (1861-4), professed to print no less than 1,600. In reality, if we allow for repetitions, pious "forgeries," and the insertion of pieces which are not letters at all, the number does not amount to more than 1,360, or thereabouts. Since the date of Migne's edition, many circumstances, such as the preconisation of the Doctorate, have concurred to stimulate the zeal of the Saint's spiritual children and clients in every part of Europe, and a large number of additional letters have come to light. Besides about one hundred which have appeared in various reviews and periodicals, Dom Mackey and the Visitation Convent of Annecy have gathered together over four hundred. The present edition, therefore, will contain something like 2,000 letters, of which five hundred were unknown to Migne, and a great many now absolutely printed for the first time. It cannot but seem marvellous that St. Francis should have found time to keep up such a correspondence, especially when we remember that by far the greater number of the extant letters belong to the busy years of his later life, and that many of them are long and elaborate. But the truth is that the letters which have been preserved really represent only a small part of what he wrote. His attendant, Francis Favre, deposed, in the process for Canonisation, that there was seldom a day in which he did not write twenty to twenty-five replies to all sorts of persons in France and Savoy; "to this I can speak," he says, "for it was I who folded and sealed his despatches."

The editor of this edition has decided to print the letters in chronological order. This is really the only feasible arrange-

ment. To class them by their subjects is impossible, seeing that a single letter may touch on more subjects than one. Placed in order of date, the letters illustrate year by year the story of the Saint's life and the development of his work and of his spirit.

The earliest letter in this volume is one dated from Paris, November, 1585, when Francis was eighteen years of age, and was pursuing his studies there. The next is from Padua, July, 1590—the year before he took his degree of Doctor. This letter is addressed, apparently, to a former professor, and has never before been published. It is in Italian, and the Saint apologises for his “*Italiano francesato o francese italianato.*” The letters of his student days, however, are not many, and we soon arrive at a most interesting series relating to his apostleship in the Chablais. The latest is dated Thonon, October, 1598, shortly before the conclusion of his mission, and a few days after the second of those historic *Quarant' ore*, at which God seemed to put His seal upon the preaching and the labours of His servant.

There are also some interesting letters to his intimate friend, Anthony Favre, in which the Saint shows a certain warmth of youthful affection, combined with a young scholar's pleasant affectation, such as we do not find in the effusions of his serious manhood. But in all his letters there is something more personal, more easy, and more direct than is to be found in the longer works even of a Saint who was always so direct, natural, and charming as St. Francis of Sales.

There is a most able and interesting Introduction to this volume, by Dom Mackey, and each letter is fully annotated; the biographical and historical information afforded upon every name mentioned in the text is remarkable and extraordinary.

N.

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**L'Autre Vie.** Par Monseigneur ELIE MÉRIC. Tome Second.  
Paris : P. Téqui. 1900. Pp. 427.

**T**HAT the volume before us, treating, as it does, seriously of a grave subject, should have reached its twelfth edition, tells us something of the favour with which it has been received. As only the second volume has been sent us for review, we must content ourselves with a notice of the portion of the subject which is here dealt with. It is gratifying to be able to say at once that the book meets a real want. It is

written in a bright, easy, limpid style, which in some chapters rises to the level of a dignified eloquence. The topics dealt with are not precisely the Four Last Things; for about Death and Judgment nothing is said, and Purgatory receives not more than a passing reference. Neither would the titles of "The Reward of Heaven" and "The Final Chastisement" cover its subject-matter, for it deals with the condition of the soul in the intermediate state between the present life and its final and permanent abode. No attempt has been made to preserve the niceties, the reserve, and the systematic arrangement of a scientific manual, although the treatment is supported by a strong theological sense, and a sufficient reference to authorities.

Mgr. Méric writes not exactly for a popular audience; he is rather thinking of the needs and difficulties of the professional man, the student, the cultured men and women of society, as well as of those of the clergy who will be called upon to answer the queries of people whose thoughts and questionings have outstripped the simple teaching of their childhood and youth.

The range of subjects that come up for consideration is large, and of the deepest interest and importance. Amongst other matters, we meet with an inquiry as to what we may conceive to be the condition of the soul's knowledge when separated from its body,—the ways and means of the appearance of departed spirits,—the resurrection of the body,—the glory and qualities of the risen body,—the still greater glories of the blessed spirits,—the number of the saved,—and "the Final Chastisement." These last two subjects, and that of the mutual recognition of the blessed, have received the most copious treatment.

The whole subject of the volume is introduced by a chapter on the insufficiency of Philosophy to reveal to us the characters of the future life, or even its immortality, where we think there are one or two statements in which the author would be challenged by many Catholic philosophers. Referring to the need of a revelation, he says:

"Ce que nous cherchons, c'est une religion justifiée pas des preuves, qui présente dans son origine, sa nature, son objet les caractères indéniables de la vérité; et c'est, après avoir étudié les diverses religions et les systèmes de philosophie, c'est enfin, quand nous avons reconnu dans la religion chrétienne ces caractères d'autorité longtemps et impartialement cherchés, que nous nous arrêtons avec respect, et que nous donnons l'adhésion de notre esprit" (p. 17).



What has appeared to us to be one of the most remarkable chapters of the book, is the subtle treatment of the possibilities of knowledge in a disembodied spirit (chap. ii.) In chapter iii. he adopts the hypothesis of Hettinger regarding the identity of the risen bodies of mankind with the bodies that died and were resolved into their elements :

“ Quelque soit la matière dont l'âme va s'emparer au jour de la résurrection, peu importe, l'âme va pénétrer cette matière, la vivifier, la transformer, lui donner la forme humaine, et en faire son corps. Ce la suffit pour arrêter les objections élevées contre un dogme chrétien dénaturé par l'ignorance, ou mal expliqué par des esprits étrangers à l'enseignement large et élevé des théologiens ” (p. 82).

“ Le second corps auquel l'âme doit s'unir, sera essentiellement le même que le premier, parce que l'âme est la forme du corps et un principe formateur ” (*ibid.*)

The passage “ *stellæ cadent de cœlo* ” receives a novel and plausible explanation in chapter ii. In the same chapter he puts clearly and forcibly the function of the soul as an instrument in the great action of the resurrection (pp. 135, 136). Mgr. Méric troubles himself little about the speculative difficulties of the professed theologian ; his object is everywhere to speak to thoughtful men who are not theologians, and perhaps not philosophers, about the difficulties and obscurities that may have crossed their minds. Thus at p. 174 he introduces the objection, doubtless familiar to many, that the reward of heaven is one of aimless inactivity. Elsewhere he enters with much detail into the question as to how it is that the blessed will be happy in heaven, on the supposition that they are aware of the condemnation of any who were their intimate friends during their period of probation on earth.

The number of the saved receives the most ample development of any subject in the volume. There is perhaps little in its discussion that will be novel or startling to the theologian ; but undoubtedly those who are not well read in the literature of predestination and eschatology will find in the eleventh chapter much to encourage and console them. He follows the lead of Suarez and St. Alphonsus, and keeps to the views that have been put forward in this connection by Father Faber. He evidently attaches considerable importance—and, as we think, rightly—to an Appendix of 117 pages, in which he gives a dissertation by M. L'Abbé Emery on the mitigation of the punishments of the lost. The treatise has been published, but

seems not to be as well known as it deserves to be. It would be impossible here to enter into an analysis of its contents; suffice it to say that the Congregation of the Index declared that it contained nothing deserving of censure, and that persons of the highest ecclesiastical position gave it a cordial welcome.

In a production of such merit it is almost ungenerous to point out small blemishes; but we may fairly take it that the reviewer, through his criticisms, has some share in the improvement of subsequent editions of the book he reviews. In this spirit, then, attention may be directed to the frequent inadequacy of the references given. Several misprints in the Latin footnotes have escaped the vigilance of the corrector. In the three instances in which Greek is quoted, there are either no accents, or they are wrong. With regard to the Appendix by M. Emery, we feel that some of the qualifications given to the authors he quotes are excessive. "Prépositivus" can hardly be described as "très célèbre théologien de ces temps là." It is scarcely accurate that the Cardinal Robert Pullus "passe pour le plus ancien des théologiens de l'école." And it certainly is inaccurate to state that "Robert Grosse-Tête était le premier théologien et le premier philosophe de son siècle." But we need not remind our readers that blemishes like these do not detract from the sterling worth of M. Emery's very readable discussion.

H. P.

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**Oxford Conferences.** Hilary Term, 1900. **The Life of Grace.** By the Rev. Father RAPHAEL MOSS, O.P. London: Kegan Paul. 1900.

IT is difficult to say what presentation of doctrine, or what style of language, is most suitable to the undergraduate mind. Probably the *conférencier* who says the most primary things with a touch of novelty and with great sincerity of language will succeed the best. The Rev. Father Moss, following up a former course, here prints eight "conferences"—on Faith, Prayer, the Sacraments of Penance and of the Holy Eucharist, the Mass, Purgatory, Hell, and Heaven. The connection between them is that they all have to do, in some way or other, with the origination, the nourishment, the diminution, destruction, or triumph of the life of grace. As discourses on the various subjects just indicated they are

theological, reasonable, clear, and eloquent. No audience—and certainly not an audience of young students—could listen to them attentively without being instructed and strengthened in their religion; and there is a literary form about them—not excessive or affected, but duly restrained—which carries off with great success the necessary difficulty of the points of Thomistic exposition. Perhaps, in the first conference, the author is hardly fair to the non-believers whom he denounces. The trouble with them, according to the experience of those who come across them, is, not that they refuse to “believe God,” but that they do not see sufficient proof that God has spoken. This is the very first thing the undergraduate hears from his non-Catholic friend; and lectures on Faith which omit to consider it are apt to be treated by him as inadequate. A similar inadequacy is indicated in the treatment of “Confession.” The allegation (see p. 47) that a sinner longs for sympathy, and for the chance of unbosoming himself, is said to be only true of a small number of sinners, and those of the feminine order of mind. One or two slight defects in scholarship may just be noticed. Surely *Regem cui omnia vivunt* does not mean “the King for whose sake all living creatures exist” (p. 25), but “the King in whose sight all things live,” or “nothing is dead”? “For He is not the God of the dead, but of the living: for all live to Him” (St. Luke xx. 38). A different explanation of *Mysterium fidei* from that adopted at p. 66, *note*, is generally given. Father Moss cites Father Faber several times. That writer’s language, although we are far from imputing to him any theological error, is sometimes so crude in its picturesqueness as to suggest what is erroneous. For example, in speaking of the consecration, he says: “Another moment, and what was bread is God” (p. 67). This is perfectly true, as need not be said; but the form of the phrase suggests that the bread is converted into God; whereas it is converted into our Lord’s Body and Blood, and the Divinity is there by concomitance.

One general remark on these discourses is, that they are only artificially, and not organically, connected with one another. “Faith” is the “gate” of Grace—(not that it literally is!)—and we have a treatise on Faith, but not on Grace. Penance, the Eucharist, and the Mass are set down as having various relations with Grace, but we have only treatises on Penance, the Eucharist, and the Mass, and very little indeed is said

either of the process of the recovery of Grace, or of the manner in which the Blessed Sacrament nourishes Grace, or of the effect of the Mass upon the soul. As for "Purgatory," "Hell," and "Heaven," the conferences might just as well have belonged to any other course, for there is no special treatment of their connection with Grace.

X.

### **Les bienheureux de la Société des Missions Etrangères.**

Par ADRIEN LAUNAY, de la même Société. Paris : Téqui.

ON the 27th of last May the Holy Father solemnly beatified some of the heroic missionaries and native converts who fell beneath the sword of the persecutor in Tonkin, China, and Cochin China. The volume now before us is some account of their life, labours, and martyrdom, written by a priest of the Society of Foreign Missions.

Father Adrien Launay has twice been decorated by the Institute of France. If a foreigner may be permitted to express his opinion, we think the honour well deserved, for we have seldom read a more fascinating book. Father Launay has—we think wisely—avoided giving us a series of biographies, and has selected for comment whatever appears to him most edifying and instructive in the words, acts, and writings of the martyrs.

We notice as a significant fact that many of the martyrs sprang from families who had sheltered priests in the days of the Revolution. We may surely, with Father Launay, look upon this as a special blessing bestowed by God as a reward for their charity.

Few facts of their early life have been preserved. We are touched by the words of Blessed Louis Bonnard on the day of his first Communion: "J'ai trop envie de recevoir le bon Dieu." The tender cords of love whereby the little fellow was drawn to Him who blessed the children, and would not have them turned away, were drawn closer, until he had the happiness of laying down his life for his beloved Master, May 1st, 1852.

Most of the martyrs manifested their vocation in early years. The Blessed Auguste Chapdelaine buys a toy chalice, and says Mass after Mass with childish recollection. Others are pursued with that mysterious desire for suffering so characteristic of the saints. The Blessed Cornay leaves home one stormy night,

wanders in the open country, tries to sleep on a heap of stones, and, arriving at a hamlet about four o'clock in the morning, begins to talk about God to the villagers. Sometimes the call would seem to be more definite. François Gagelin, when scarcely twelve years old, endures rain, cold, and hunger; and when asked his reason for such strange behaviour, he replies, "I want to make myself hardy, so that I can go and convert the savages in distant countries." Yet the lad had never seen the *lettres édifiantes*, or come across a single missionary.

In some cases much opposition had to be overcome before the vocation could be followed up. The Blessed Joseph Marchand waited for two years until he had convinced his friends of the reality of his vocation. The Blessed Augustin Schoeffler, Dumoulin-Borie, and J. L. Bonnard left without saying a word to their dear ones at home, to spare them the bitterness of parting. Father Launay gives us the touching letter that the latter wrote to his family. On the other hand, Blessed Jannard's mother kissed and blessed him as she bade him farewell, praying for the success of his future work.

We get a glimpse of the period of preparation spent at the seminary in Paris. Separated by a gateway from one of the main arteries of traffic is a quadrangular paved court, the sudden stillness of which forms a striking contrast to the turmoil of the busy city. A modest wicket admits us into a garden, and, should our visit be made in summer, the perfume of flowers, the shade of lofty trees, will replace the dust and closeness of the heated streets. Hard by is a church, and a plain-looking building, with broad staircases and long corridors, adorned with statues of Our Lady, and hung with maps and strange objects covered with Chinese inscriptions.

Here the young apostles rose at five, meditated for three-quarters of an hour, heard or said Mass, recited their Office in common, and spent their days in study or spiritual exercises. At its close they paid a visit to the "Salle des Martyres," a solemn hall, in which are stored up souvenirs of their brave forerunners. They are frequently touching in their simplicity. The crucifixes and chaplets they used, the letters they wrote, the clothes they wore, a well-worn breviary; still more significant, the iron chains that bound them, the solid rings which riveted their wrists and ankles, the thongs with which they were scourged, the carpets on which they were massacred, soaked with their blood, their very bones and skulls, in all their

honourable mutilation, and the native pictures representing with a simple accuracy the details of their savage murder. One of the Beati added to the collection the *cangue* which he, a martyr bishop, wore for eighteen long months, until he won his crown by death.

How they penetrated into the innermost recesses of China; how they endured the long, terrifying tortures, the recollection of yesterday's torments foreshadowing the horrors prepared for the morrow by men in whom there was no more pity than in all the instruments of their cruelty; how, finally, they went, joyful and unconquered, to lay down their lives for the brethren, must be learnt from Father Launay's own words. We have also the passion and death of the Annamite martyrs—converts of the missionaries—and the miracles by which God has been pleased to glorify His servants.

J. C. B.

**St. John Damascene on Holy Images.** Followed by Three Sermons on the Assumption. Pp. 211. Translated from the original Greek by MARY H. ALLIES. London: Thomas Baker, 1, Soho Square, W. 1899.

THE translator of St. John Damascene's three treatises on the Worship of Images, and his three sermons on the Assumption of the Blessed Virgin Mary, has conferred a signal benefit upon the cause of Catholic truth in England. In her preface the translator tells us that present "exciting scenes" in Anglican churches of to-day recall vividly the wholesale desecration of holy images in the eighth century. St. John Damascene was the Church's champion then: why should not his high and ancient authority be appealed to now? It is the fashion among those who are outside the Catholic Church to lament the so-called superstitious innovations that have sprung up in the Church, and that form, they urge, an insurmountable obstacle to reunion with her. Should these people erroneously suppose that image-worship is one of these innovations, the perusal of St. John's treatises will correct their false impression. Perhaps St. John Damascene will be said to be too far removed from the early ages of the Church: such objection is swept away at once by the evident fact of the representative character of St. John's words. He describes a state of things that was universal, a practice that must have been transmitted from the earliest dawn of Christianity. His treatises are replete with



the clearest testimonies to that practice given by Fathers of the Church in East and West, whose writings are of undoubted antiquity.

The three sermons on Our Lady's Assumption are a most welcome addition to what I may call our English "spiritual-reading" literature. The fervid eloquence with which St. John speaks of the Blessed Mother of God puts to shame that half-hearted devotion with which many Catholics are content to honour her. Moreover, these sermons, like the treatises on image-worship, must make a deep impression on the minds of non-Catholics, who find that the Catholic practices of devotion to the Blessed Virgin to-day are only a counterpart of the prevalent practices of the earliest times.

The translation has been made directly from the original Greek text. While not materially departing from the original text, the English rendering is unhampered by Greek idiom, and consequently reads more like an original composition than a translation.

The meaning of the term "*ὑπόστασις*" had been definitely fixed long before the time when St. John Damascene wrote his treatises on images. This term had formerly several significations, and when the context of the passage in which it occurred did not sufficiently determine which of these several significations the writer adopted, great confusion often ensued. The propounders of heretical doctrines seized upon these passages, and claimed some perfectly orthodox writer as a supporter of their heretical views.

The translator on page 151 has given an incorrect rendering of this word, "one *substance* from two perfect natures." Nothing, of course, was farther from the mind of the translator; but that sentence is open to the charge of Monophysitism, viz., the blending together of the two absolutely distinct natures of Christ into one. The theological term in this context is "person," or "subsistence." "Substance" is at best ambiguous. On page 5 another instance of the same inaccuracy occurs. The words of the original Greek, "*ἐν τρισὶν ὑποστάσεσι*," are rendered "in three entities." This is equivalent to "in three beings each possessing his own distinct essence." Clearly the passage in St. John cannot mean this, nor indeed does the translator wish to make it appear to have that meaning; both are evident from the context. The passage must be rendered, "One Godhead in three Persons."

In the index, the translator has corrected the mistake on page 10—"Blessed Denis," not the "Carthusian," but the Areopagite.

St. John uses the same verb, "*προσκυνέω*," throughout the treatise, for homage paid to the Creator and to the creature. On the other hand, the word "adore" has come to be recognised as the English equivalent to *latreia*, or worship paid to God alone. On this account, it would have been better to translate "*προσκυνέω*," when applied to the creature, by some other term, such as "worship," "homage," "reverence."

E. G.

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**Death Jewels.** By PERCY FITZGERALD. London: Burns & Oates.

THIS handsome little book of ninety-seven pages and forty-two short chapters is a homily on the all-important matter of death. The author not only details, but likewise gives his verdict on the various phases and adjuncts of the great crisis of the temporary parting of soul and body. His pen, we regret to say, never varies its pessimistic vein on the death-bed, except in the instances of Henrietta Kerr, Father Perry, the distinguished astronomer, and a few others. At p. 11 we find: "Many often piously say, 'The Lord's will be done,' but it is with a scarcely disguised ruefulness of heart." On the contrary, these very common death-bed words are in most cases as honest and sincere as the last Sacraments and heartfelt resignation can make them, as every parochial priest can testify. He admits at p. 29, referring to his quotation from Massillon, that his "terrible pictures may seem somewhat overdrawn"; and in the next paragraph, speaking of true and genuine penitence as the condition of the forgiveness of sin, he asserts that it is almost impossible that that condition can be present, though there may be a spurious semblance of penitence. It will be well for the author if the words *almost impossible* be only a tangent to the Index. And at p. 74: "Were the truth only revealed, I fancy that those innumerable deaths going on in a formal way all around us would disclose some of the most piteous, tragic scenes that could be imagined. As I have said, no one can divine what is behind the mask." Does the "mask" apply to all those innumerable deaths? and if so, what bitter motive for despair for the reader! At p. 89 he compares the shock which the news of approaching death

must bring *to everyone* (the italics our own) to that caused by the steward rushing into the cabin with the news that the ship is going down. The word "everyone" means that a resigned and peaceful death simply does not exist. In the Recommendation of a departing soul, as used in the Liturgy of the Church, he interpolates on his own authority the words "in the name of the Holy Virgin," and leaves out the words "in the name of the Monks and Hermits," contrary to any Ritual or Breviary we have seen. The book is well varied with incident and anecdote, which, we think, alone recommend it. The tendency from cover to cover is to dishearten, never to encourage; and if the author is at all open to reflection and conviction, he must realise that his pen has no mission for religious subjects, that it has travelled outside its allotted sphere, and that "Jewels" are an intrusion. The author is gifted with much depth of thought and a facile and graphic pen, were it only employed in authorised ground.

JN. M.

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**The Light of the West.** By J. A. GOODCHILD. Part I. The Dannite Colony. London: Kegan Paul, Trench, Trübner & Co. Pp. 116.

THE reasoning of this work is so obscure that, even after repeated efforts, we have been quite unable to follow it. Straws are not only made to tell the direction of the wind, but also to convey some idea of the quality of the soil over which the wind has passed; and this, too, is done when no wind at all is blowing. One reference—John iii. 29—is given "as a starting-place for what was held by the Celtic Church to be the division between the teaching of Rome and their own doubly Johannist Church. . . . The Irish Johannists always admitted that Simon Magus was the representative Mog (servant) of their Palestinian branch. . . . To the aid of Simon Magus against St. Peter in Italy the central school not merely forwarded instructions, but sent some of their most treasured *arcana*, in order that he might confirm his arguments by the working of marvels." With premisses such as these we are not astonished to learn that "the Templars, from their preference of St. John to St. Peter, their grounded distrust of the Papacy, and their known Gnostic practices, had some knowledge of the occult faith of the West. . . . Almost everywhere, in every age, the old Irish faith gave trouble in one

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form or another. In Germany, Roscicrucians and Scottish Knights; in Spain, Cabbalists; in France, great teachers, from Duns Scotus to Postellus, gave infinite trouble and alarm."

We wonder how this book came to be written, and wonder still more how it came to be published.

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**Jésus-Christ, Sa Divinité, Son Caractère, Son Œuvre, et Son Cœur.** Conférences par M. l'Abbé CHARLES DE PLACE. Paris: P. Lethielleux. Pp. xii., 390.

**T**HIS is the first volume of a projected series of writings left by M. l'Abbé Charles de Place, who, once a member of the Society of Jesus, was allowed to join the ranks of the Secular clergy, became Canon and Archpriest of the Cathedral Church at Paris, and died at a ripe age in 1871. The conferences now published are thirteen in number, and they deal with the Person of our Lord and His illuminating and healing action upon the individual and upon society at large. They show marked qualities of style—clear, vigorous, and, at times, brilliant and impressive. But the ideas are sometimes forced, and give an impression of rhetorical unreality. They deserve commendation for their fruitful suggestiveness and tone of elevated piety.

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**Purgatory.** By the Very Rev. Dean KINANE, P.P., V.G. Dublin: M. H. Gill & Son. 1900. Pp. 250.

**T**HIS little book sets forth the teaching of the Church on Purgatory, the motives that should induce us to assist the Holy Souls, and the means by which this assistance may be rendered, and, finally, the means that we should employ in order to escape Purgatory ourselves. In the brief section entitled "The English Fathers on Purgatory," Dean Kinane quotes the following well-known passage from Alban Butler: "In the great Provincial Council of all the bishops subject to the Metropolitan See of Canterbury, held at Celchythe by Archbishop Wulfred, in presence of the King of Mercia, with his princes and great officers, in 816, it was enacted: 'As soon as a bishop is dead, let prayers and alms forthwith be offered. At the sounding of a signal in every church throughout our parishes, let every congregation of the servants of God meet at the basilic, and there sing thirty psalms together, for the soul of the deceased. Afterwards let every prelate and abbot sing six

hundred psalms, and cause one hundred and twenty masses to be celebrated, and set at liberty three slaves, and give three shillings to every one of them; and let all the servants of God fast one day. And for thirty days, after the canonical hours are finished in the assembly, let seven belts of *Pater Nosters* also be sung for him. And when this is done let the *Obit* be renewed on the thirtieth day (*i.e.*, dirge and Mass sung with the utmost solemnity). And let them act with as much fidelity in this respect in all the churches as they do by custom for the faithful of their own family, by praying for them, that, by the favour of common intercession, they may deserve to receive the eternal Kingdom which is common to all the saints' (p. 30). We may state that Dean Kinane's treatise has received high praise from His Eminence Cardinal Logue, and many of the Irish Bishops, whose words of commendation are prefixed to the volume.

W. L. G.

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**Growth in the Knowledge of Our Lord.** Meditations for every day in the year. Adapted from the French original of the Abbé DE BRANDT by Sister MARY FIDELIS. Third Edition. London: Burns & Oates, Ltd. New York, Cincinnati, Chicago: Benziger Brothers. 1900. 3 vols. 8vo. Pp. 570, 482, 570.

WHEN these Meditations were first published they were well received by reviewers, as appears from the commendatory notices appended to the present volumes. That the public is in agreement with the critics would seem to appear from the fact that the present volumes belong to a third edition. It would be a mistake, we think, for any one who is satisfied with the Meditations they now employ to substitute for them these or any other forms of Meditation. But most people, unfortunately, require an occasional change even in matters of devotion; and to any one on the look-out for an occasional change book, "Growth in the Knowledge of Our Lord," which is certainly not below the average of Meditation books, may be recommended. The Meditations consist of two Preludes, two Points, a Colloquy, and a Resolution, while a "Thought for the Day" is added. The Resolution is always well chosen, and is suited to the matter of the Meditation. The "Thought for the Day" is always related to the matter of the Meditation, and is frequently a pithy summary of it. We ourselves regard these

"Resolutions" and "Thoughts" as the most valuable features of these Meditations. Indeed, if the "Points" were ordinarily as good as the "Resolutions" and "Thoughts," we do not know of any Meditations that we should prefer to those that are contained in this work. But if the "Points" are not always of unusual excellence, they are generally good, and sometimes very good. A work of this kind would never reach a third edition unless it were generally recognised as a useful and really valuable work.

W. L. G.

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**Biblische Studien, Freiburg-im-Breisgau.**

- 1.—**Streifzüge durch die Biblische Flora.** VON LEOPOLD FONCK, S.J.
- 2.—**Die Wiederherstellung des Jüdischen Gemeinwesens nach dem Babylonischen Exil.** VON DR. JOHANNES NIKEL.

THE publication of the "Biblische Studien" gives evidence of the flourishing state of Catholic ecclesiastical studies in Germany. We have already noticed many numbers of this important series, and have found them to bear witness to the learning and thoroughness of the leaders of Catholic theological thought in Germany. The study of the Flora of the Bible is one that has not been taken up so vigorously on the Continent as the interest of the subject and the keenness of Biblical criticism abroad would have led one to suppose. But in the first work named above we have an evidence that the subject has not been neglected by Catholics. Father Fonck had already prepared himself by a prolonged stay in Palestine for writing his interesting treatise; and he spent much time and labour in the libraries both of Munich and Buda-Pesth before venturing to offer to the public the results of his investigations. In England the study of this subject is more advanced than abroad, and we can certainly recommend to our readers who may be interested in it Father Fonck's treatise, as being thoroughly painstaking and reliable, and as the work of one who has spared himself no labour to make his volume useful.

The second volume with which we are concerned is likely to appeal to the interests of a wider circle of readers. It is taken up with one of the most important periods in the history of Israel, viz., that which succeeded the Babylonian Captivity.

Amongst the canonical books, the most direct authority we have for this epoch is the Book of Ezra and Nehemiah ; and the object of the writer of the treatise before us is, by going carefully through the history of the period succeeding the Captivity, to establish the reliability of this work.

The subject is certainly important ; for the close connection between the Book of Ezra and Nehemiah and the Book of Chronicles is well known ; and if the historical reliability of the one is proved, it cannot but materially affect one's estimate of the faithfulness of the other.

Beginning with the deportation of the Israelites into Babylon, the writer describes their life there ; the edict of Cyrus in their favour ; the journeys of the exiles back to Jerusalem ; the building of the Temple and the walls ; the activity of Ezra and Nehemiah ; the religious reforms of this period, and the work of Aggeus and Zacharias ; and in the course of his exposition he shows how natural the narrative of Ezra and Nehemiah is, and in this way establishes its credibility.

We can recommend this treatise to our readers ; and suggest to them that they will find the various numbers of this series a useful addition to their Scripture libraries.

J. A. H.

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**La Réalité des Apparitions Démoniaques.** Par le R. P. D. BERNARD-MARIE MARÉCHAUX. Paris : Téqui. Pp. 84.

**I**N many countries the relations between mind and matter, and between the world of men we see and the world of spirits that is ordinarily unseen, considerable interest and curiosity is being evinced. The Psychical Society in England, the Spiritualistic societies of America, and various pursuits on the Continent of Europe, are evidence of this tendency to examine into and control the marvellous, and even to hold intercourse with preternatural beings. It is gratifying to see that the Catholic aspects of these matters are not being neglected. The firm P. Téqui has issued a series of volumes on these and kindred subjects, which it has classed under the heading of "Bibliothèque des Sciences Psychiques," to which the publication under review is a recent addition.

At the present time, when so many have ceased to believe that there exists any real or permanent condition of punishment for any human delinquency whatever, and when the conception of an evil spirit, named "Satan" or "the devil," is looked upon as



gross and rudimentary, and therefore in the main erroneous, it is opportune that the existence of the devil as an active power in the world should be made clear and insisted upon. The book before us does something to meet one of the needs of the hour. In a brief, popular, and interesting form, it traces the action of the evil spirit through the course of the Christian ages, and especially with reference to the Saints. The writer shows a critical sense, chooses his examples with judgment, and brings into prominence those instances in which evil spirits have appeared in bodily shape to several persons at once, and have left behind them unmistakable evidence of their presence and physical action.

Many thoughtful suggestions are offered in the course of the book as the motive of the appearances or the manner of them. The treatment is popular by its simplicity, its clearness, and its compass, but references are given, and quotations are usually cited verbatim.

H. P.

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**The Life and Times of St. Benedict.** Abridged and arranged by O. S. B., from the German of the Very Rev. P. PETER LECHNER. London: Burns & Oates, Ltd. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 286.

WHOMEVER takes an interest in the past of Catholic England must take an interest in St. Benedict. One of the first places abroad visited by Cardinal Newman after his conversion was the famous Benedictine Abbey of Monte Cassino. The illustrious convert inscribed his name in the visitors' book of the Abbey, and over his signature he wrote a prayer of thanksgiving to St. Benedict for the priceless services which the Saint, through his children, had rendered to England in the past, and a prayer of petition that the Saint would once more lift up his hands in intercession for this country, now commencing once more to forsake the ways of error, and to return to its ancient splendour of faith. We must all, indeed, admit a debt of gratitude to St. Benedict, whose disciples brought the Faith to this land, and whose abbeys once studded the entire country with homes of prayer and centres of beneficence. We owe thanks, then, to O. S. B. for this translation into English of the excellent "Life and Times of St. Benedict," written in German some forty years ago by Father Lechner, Prior, at that time, of the Benedictine

Abbey of Scheyern, in Bavaria. The classical "Life" of St. Benedict is, indeed, to be found, as Father Lechner has himself pointed out in his Preface, in the "Dialogues" of Pope Gregory the Great. But there may be other pieces of value besides the masterpiece, and amongst the biographies of the Saint the work of Father Lechner holds an honourable place.

W. L. G.

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**Doctrina XII. Apostolorum, una cum antiqua versione Latina prioris partis de Duabus Viis.** Primum edidit JOSEPH SCHLECHT. Freiburg-i.-B.: Herder. 1900. Pp. 24.

THE value of this little book does not lie at all in the Greek text of the Didachè, but in the old Latin version of the "Two Ways," which Schlecht was fortunate enough to find in a Munich MS. of the eleventh century. Of course the version goes back to a much earlier date. This work is found embedded in a number of very early Christian documents—in the Didachè, in the Epistle of Barnabas, and in the earlier forms or sources of Apostolic Constitutions. Schlecht's Latin is, we think, the first independent form of the "Two Ways" that has appeared, and it seems to be a still earlier redaction than that incorporated in the Didachè. It is commonly supposed that the "Two Ways" was originally a Jewish work, and Harnack attempted a reconstruction of it out of the various Christian adaptations. It is a remarkable fact that the newly found Latin agrees very closely with Harnack's tentative reconstruction: a few pieces are wanting in the Latin, but sentences 9-14 of chap. iv., which Harnack enclosed in square brackets, are attested. Apart from the closing Doxology—a mere commonplace with copyists—there seems to be nothing distinctively Christian in the Latin. It will be interesting to watch whether the Latin will prove to be a version of the original Jewish document. In any case, its value, as probably representing an earlier state of the text than even the Didachè, is evidently very great. It should, perhaps, be said that the first few lines of the Latin had already been known in another MS.; but the discovery of the full piece must certainly take its place among the remarkable finds of our day.

E. C. B.

**Opuscles Philosophiques traduits de l'Italien par E. Vignon.** Par le T. R. P. ALBERT LEPIDI, des Frères Prêcheurs. Paris. 1900. Pp. 284.

THE writer of these Opuscles has long been before the world as a philosopher of the first rank, and we cordially welcome this collection of his writings translated from the Italian. The four opuscula of which the volume is composed, though they have leading ideas in common, are separate monographs. The first of them (pp. 1-79) invests with renewed interest and light the well-worn controversy concerning the physical premotion of free-will by the action of God. No student of this supremely difficult question will read without admiration the clear and profound treatment it receives at the hands of Padre Lepidi. While an advocate of the Thomistic solution of the problem, he is fair and even generous to opponents. His main endeavour is not to put forward an *ex parte* statement, but to show what really makes for the solution of a problem which represents two widely different, and, at first sight, irreconcilable certainties, namely, the existence of free-will, and the necessary inflow of divine action into all developments of created existences. No one will deny that he has worked out his effort towards a better understanding of the problem with remarkable skill and insight. Without venturing to suggest that he has solved the mystery that underlies this dispute of centuries, we certainly feel that his statement of the case deserves to be considered by the advocates of Molinism.

The second monograph (pp. 80-167) is an examination of the method of the Kantian criticism. Details of the method are introduced only incidentally, the purpose of the writer being to criticise the method itself.

"Notre but est d'examiner ici ces deux criticisms, le criticisme de Kant, et le criticisme dogmatique, sans entrer dans l'examen des particularités et des détails secondaires, restant toujours sur les hauteurs. Nous ferons cet examen aussi soigneusement, aussi consciencieusement que possible, avec toute la méthode et toute la netteté propres à l'Ecole" (p. 85).

After a careful explanation of the view adopted by Kant, he comments, point by point, on the results of the criticism of the great master. He then goes on to show how the main issue of the Kantian philosophy is to give a negative answer to the crucial question, "Can the mind represent to itself any objective truth or not?" The author, of course, affirms that the mind is able

of itself to arrive at a certain knowledge of objective truth, and he bases his affirmation on the irresistible avouchments of enlightened common sense.

"Tel est le jugement naturel, spontané sur la connaissance de l'homme. Il est antérieur à toute explication ou interprétation de la philosophie ; il est dégagé de tout esprit de système. Le critique, malgré certaines difficultés, certaines oppositions apparentes, doit savoir s'y soumettre ; parce que le jugement naturel est une détermination nécessaire, une règle première. Le rôle de tout examen philosophique, qui est un jugement réflexe et personnel, est d'être un reflet du jugement direct de la nature. Et il ne peut y avoir de repos pour cet examen s'il ne réfléchit pas ce que la nature enseigne" (p. 128).

He then closes with Kant and the whole school of sceptics on the value of this avouchment. After a criticism of the process employed by Kant, he goes on to consider the different arguments adduced in favour of the Kantian view. Two passages from his concluding section are worth quoting:

"Notre critique est un levier, et elle possède un point d'appui. Ce point d'appui est la lumière de la raison, objective—ment basée sur la réalité divine. . . .

"La critique de Kant, elle aussi est un levier ; mais c'est un levier pesant et démesuré ; où donc—et ici nous prions ses admirateurs de nous répondre—où donc est son point d'appui ?" (pp. 166, 167).

The third opusculum is on the transition from potentiality to act, or on the "Passions" (pp. 169-228). The last opusculum is on miracles. The discussion is not one of detail, still less of history. The writer once more undertakes an investigation of the highest principles, which will neither interest nor indeed be intelligible to any but a serious student of philosophy. Two questions only are discussed, the first being, What is the relation of the Divine Power to the laws of nature, or can God transcend or modify their present action? To this question he provides an answer in seven rules, each of which is derived from first principles.

The second question is, Can the mutual action of the laws of nature be modified? This he answers by a commentary on the teaching of St. Thomas, "*Contra Gentes*," III., c. 99. He adds a third section, which he devotes to the discussion of the objections that have been advanced against the view which he has propounded.

The closing words of the book are, we fear, but too true in a number of instances :

" Et maintenant, pour terminer ce travail, nous répondrons à une difficulté qui pourrait naître dans l'esprit de nos lecteurs. Ils se demanderont peut-être pourquoi, en présence d'une telle abondance de preuves, nos incrédules ne désarment pas, et refusent à Dieu le pouvoir d'agir en dehors de l'ordonnance et des lois de la nature? La vraie raison de cette obstination, c'est l'esprit préoccupé par la négation de l'Absolu.

" En vérité, toute le nœud de la question se trouve dans l'existence bien comprise de Dieu " (p. 269).

We rejoice to be able to recommend these studies as a weighty contribution to philosophy. H. P.

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**Eine Bibliothek der Symbole.** Ein Beitrag zur Geschichte der theologischen Litteratur in Spanien. Von Dr. KARL KÜNSTLE. Mainz : Kirchheim. 1900. Pp. 181.

**Barhebræus und seine Scholien zur h. Schrift.** Von Dr. J. GÖTTESBERGER. Freiburg-i.-B. : Herder. 1900. Pp. 183.

**Die authentische Ausgabe der Evangelien-Homilien Gregors d. Gr.** Von Dr. G. PFEILSCHIFTER. München : Lentner. 1900. Pp. 122.

WE name these three works together because they are representatives of three distinct monographs devoted to the study of Biblical, theological, patristic, and historical questions, conducted and supported by the Catholic scholars of Germany on the lines and in the spirit of the best critical scholarship of the day. This may be said in general, though, no doubt, not all the members of any series maintain so high a level. The first in the list is Part IV. of Vol. I. of the "Forschungen," or Investigations in the History of Christian Literature and Dogma, edited by Dr. Ehrhard, of Vienna, and Dr. Kirsch, of Freiburg. The subjects announced in the programme of the series are excellent, and the quality of work in the numbers that have so far appeared leads us to hope that the undertaking will prove a great and lasting success. Göttesberger's "Barhebræus" forms Parts IV. and V. of Vol. V. of the "Biblische Studien," edited by Dr. Bardenhewer, of Munich. Preceding numbers have often been noticed in these pages. The series is of very variable merit, but some of the contributions have been exceedingly good. The study on St. Gregory's Gospel Homilies belongs to a series issued by the Munich

Church History Seminary, under the editorship of Dr. Knöpfler. Besides these three series, there are two other similar Catholic series in Germany—the “*Kirchen-geschichtliche Studien*,” edited by Knöpfler, Schrörs, and Sdralek; and the “*Strassburger Theologische Studien*,” edited by Ehrhard and Müller. A notable number of the last has just appeared—Ehrhard’s account of the Ante-Nicene work and study between the years 1814 and 1890. It should be known that these five series include monographs dealing with special points in all branches of historical theology, patrology, and ecclesiastical history, and that many of them have been most favourably received by the leading non-Catholic critics of Germany.

It seemed worth while to point out the existence of five such flourishing German Catholic series, and to call attention to the vitality and activity of Catholic historical scholarship in Germany and Austria bespoken by such a phenomenon. The works themselves are of a kind that it is hardly possible to deal with satisfactorily in a short notice; for they are all technical in character and crammed full with facts that will be of value to all interested in the subject-matters with which they severally deal, but which cannot well be intelligently summarised.

Künstle’s “*Bibliothek der Symbole*” is a careful examination of a ninth-century Reichenau MS., now at Carlsruhe. He describes it as “a library of creeds and theological tracts for combating Priscillianism and West Gothic Arianism in the sixth century.” The most important portion are the Creed formularies, but these have already been utilised by writers on the history of the Creed. But the Codex contains many other highly interesting pieces, and it has not hitherto been investigated as a whole. This Künstle has done, and he shows reason for believing that the collection of texts was made at the Council of Toledo, perhaps by St. Leander himself. The last forty-five pages are devoted to printing some of the most important texts. Any one interested in the history of theology will find much instructive material in the volume.

Göttesberger’s volume is a study on Barhebræus’ life and writings in general, and on his Scholia on the Holy Scripture in particular. A full list of his writings is given, with references to MSS., &c.; there is an elaborate investigation into the various Syriac versions of the Bible which he employed; the character of his Scholia is discussed from various standpoints. The book abounds with notes, and bespeaks most careful

work. Of course it is addressed only to Syriac scholars. It is a pleasure to know that this book was produced by a member of the staff in one of the episcopal seminaries (Freising). Two editions of St. Gregory's Homilies on the Gospel were issued in his lifetime—one as taken down while he was preaching, the other as revised by himself. The MSS. of the two editions have undergone the ordinary processes of mixture, and Pfeilschifter's study is a first attempt to disentangle the two texts, and so prepare the way for a new edition of the Gospel Homilies, all existing editions containing mixed texts. The determination of some points connected with the Roman Liturgy turns on the recovery of the double edition of the Homilies, and especially of the authentic edition corrected by St. Gregory. More than half the book is taken up with an attempt to fix the dates on which the forty Homilies were preached, and the whole of the investigation is carried out with painstaking thoroughness.

In short, we recommend these three studies as good examples, each in its own way, of a kind of work we hope will be increasingly undertaken by Catholic students.

E. C. B.

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**Jésus-Christ dans l'Évangile.** Par R. P. THOMAS PÈGUES, O.P. Paris : P. Lethielleux. 2 vols. Price 9 fr.

**T**HIS work makes no pretensions to deal with the complicated problems of criticism. The aim of the author has been to set forth in the clearest light, and, as far as possible, in the exact words of the Evangelists, a picture of Our Lord's life. It follows the order of fact and thought, lighting up the narrative with short but well-chosen topographical and chronological notes taken from standard authorities. Father Pègues does not profess to write a "Life of Christ," nor yet to give a mere Gospel Harmony; his work lies between the two, and is really a synthesis of the four Gospels—"Jesus Christ *in* the Gospel."

Those who desire a book for sound, solid, and fruitful spiritual reading would find this an admirable choice. The style is smooth and clear; the notes sufficient for their purpose of giving an intelligible and consecutive text, which is allowed to speak for itself and to make its own deep spiritual impression upon us. Students, too, would find in this work a useful preparation for a deeper and more detailed study of the several Gospels.



We may add that the translation of the text has been made only after a comparison of the Vulgate with the best critical editions. Moreover, the text has not been broken up into verses, but has been arranged sensibly in paragraphs.

J. Mcl.

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**Saint Augustine.** By AD. HATZFELD. London: Duckworth & Co. Pp. x., 156. Price 3s.

**T**HIS is one of the volumes of the deservedly popular series called "The Saints."

The book forms a pleasant contrast to those ponderous biographies with which we are only too painfully familiar, and which literally bury their subject under a mass of collateral and very dimly relevant matter. "Saint Augustine" is a pleasure to read. It is admirable for its close concentration on its subject, its sharp clearness of outline, and vigorous character-drawing; for its keen insight into, and careful analysis of, the Saint's intellectual and moral history. We are brought face to face with a living man, who is allowed to impress deeply upon us the image of his own refined, cultured, sympathetic, and richly spiritual nature. We are made close witnesses of his struggles with contending inclinations and motives; of his resolutions and failures, his errors and moral lapses; his strivings for the truth, his dim perceptions and growing enlightenment, his final victory and assured peace.

There are no dramatic contrasts or episodes of rapid movement; but our interest is excited and sustained as we behold the successive scenes in the evolution of a Saint. And that Saint is his own interpreter, speaking in words of such touching and unalloyed humility that we are powerfully drawn to him at once, and feel, as we read of his death, as if we were losing a personal friend.

The second part contains two chapters, each of them admirable, on the theology and on the philosophy of the Saint. Aided by Father Tyrrell's notes, they give a satisfactory outline of the Saint's scientific system, and mark it off clearly from Jansenistic and other spurious imitations.

In the Preface, Father Tyrrell has, we think, caught the characteristic spirit of St. Augustine's moral grandeur. He says:

"No intellectual fencings will save our faith if the soul has

lost a certain touch with God, which Augustine seemed to preserve through even his worst periods of moral deviation, a certain 'creatureliness' of mind with which the book of the 'Confessions' is instinct; a sense of our helplessness in the face of those two ultimate problems which are at the same time of the last importance for the conduct of our life—a sense that in these matters we are, and are intended to be, as dependent on God as the babe on its mother."

It is almost unnecessary to add that the volume is well printed, and neatly and strongly bound.

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**External Religion: Its Use and Abuse.** By REV. GEORGE TYRRELL, S.J. London: Sands & Co. Price 3s. 6d.

SIR THOMAS BROWNE, in the "Religio Medici," says: "I am, I confess, naturally inclined to that which misguided zeal terms superstition: my common conversation I do acknowledge austere, my behaviour full of rigour, sometimes not without morosity; yet at my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may *express* and *promote* my invisible devotion. . . . At a solemn procession I have wept abundantly, while my consorts, blind with opposition and prejudice, have fallen into an excess of scorn and laughter."

What Sir Thomas Browne here touched upon lightly, Father Tyrrell has studied seriously. In a series of eight lectures given to the Catholic undergraduates at Oxford on the Sundays in Lent Term, 1899, he has, in a practical way, treated of the general principles which govern the use of external religion as a whole—its origin and sanction, its true idea, its relation to the Incarnation, its use and abuse, and its authoritative norm.

Starting with the Incarnation as "a redemption of the internal through the external," Father Tyrrell says, very beautifully: "At all times the Word of God was by nature in the very centre of every human soul, ready to teach it a certain measure of Divine truth, would it but listen; but as men, engrossed in the things of sense, would not listen, the Word went outside them and took flesh, and spoke to them through their senses, as it were, to force them to listen. Thus the religion of the Incarnation is before all else an external religion, approaching the soul from without, just as Christ, when on earth, spoke to men face to face from without" (p. 41).

In working out this idea Father Tyrrell brings forward the

underlying principles of all religion. He says: "Just as the various sorts of social and political institutions which prevail, and have prevailed, among men of different races and ages, are so many attempts to satisfy and interpret a certain instinct of civilisation, which is universal and native to the human soul, so the various and conflicting religions upon the face of the earth are all attempts to interpret, explain, and satisfy a certain religious instinct or craving, which is now allowed on all hands to be as much a part of our nature as is the faculty of speech or of reason" (p. 21f). Hence religion is "an interpretation, whether human or Divine, natural or revealed, of our inborn religious instinct—an explanation that will account for it, justify it, and give it practical direction and guidance" (p. 24).

The religious instinct is there; but it needs guidance, just as the latent artistic sense, if it would avoid degeneration into all manner of "frivolous vulgarity," needs noble standards of art. Now in Christ, and in His Church, we have a divinely revealed standard and law guiding and determining our religion. "Because, then, the Catholic religion, viewed outwardly as an embodiment of truth, is not a natural and human interpretation of our religious instincts, but supernatural and Divine, we are constrained to regard it, not as provisional and tentative, but as infallible and final" (p. 37).

This is directed against those sincere but "hazy" Catholics who, through ignorance of the great principles which separate their unique religion from every other religion, are sometimes infected by that prevalent spirit which seems to regard the exterior part of religion—dogmas, sacraments, rites, hierarchic order—as "the mere clothes of truth that must be continually altered, and from time to time discarded altogether as old-fashioned and impossible."

But this is only one side of the truth. As Christianity is a condemnation of the vagaries of a false mysticism, so is it a condemnation of mere formalism. A formalist is one who lazily puts his trust in external conformities, who does not try to feed his mind and intelligence upon the doctrine of the Church, and who makes observances of piety a substitute for that struggle and conflict for which they are precisely designed to strengthen us. To the error of formalism Father Tyrrell devotes four lectures—"Insufficiency of merely External Religion"; "Abuse of External Means of Grace"; "Abuse of External Means of Light"; "Abuse of the Promise of Indefectibility."

To the last named we would call particular attention. It deserves repeated study, not only for its stirring words of zeal to those who justify laziness by the fatalist's appeal to the indefectibility of the Church, but also for its wise words of caution to those who have zeal, yet not a zeal according to Christ—who are either obtrusive, and cast their pearls before swine, or else take the sword, whether the sword of steel or the envenomed sword of the tongue.

We fear that our brief notice will give no indication of the stimulating power of Father Tyrrell's lectures. Life and force are found in unity and completeness, but disappear under dissection. The book deals with an important subject clearly, powerfully, and interestingly. It removes many obscurities, sheds new light on a vital truth, and gives an effective answer to some favourite current objections.

J. McL.

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**Compendium Hermeneuticæ Biblicæ.** By Dr. JOANNES DOELLER. Paderborn : Ferdinand Schöningh. Pp. 64.

**T**HIS is a clearly written, but brief and elementary, account of the ordinary rules of interpretation. It is merely an application to Scripture of the most obvious principles of common sense, with a warning against changing our recognised theological terms.

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**Philosophy of Literature.** By CONDÉ B. PALLÉN, Ph.D., LL.D. St. Louis, Mo. : B. Herder. Pp. v., 184.

**T**HIS work contains five essays on the primary principles of literature, sketched first in historical outline, and then developed by way of analysis and synthesis. The writer's main thesis is as follows :

“ It is in the philosophy of the Incarnation that we must look for the philosophy of literature. By the light of the Eternal Word made manifest to men in the flesh is human life solved and harmonised. As literature is but a reflex of life, it is only in that same Eternal Word that its meaning may be read aright and its first significance interpreted.”

The essays are elevated in tone and richly suggestive ; but their style is sometimes obscure, and too turgid and strained for our English taste. We cannot agree with the author's severe strictures upon the Greek, still less with his strictures

upon the Roman, art and literature. Nevertheless, the work is one that we can heartily commend. It affords abundant matter for thought—serious and lofty thought—and cannot but do good.

**La Conscience du Libre Arbitre.** Par LÉON NOËL. Louvain, 1899. Pp. 288.

THE number and merit of the philosophical treatises brought out under the auspices of, or in connection with, the Institut Supérieur de Philosophie of Louvain, fully realise the expectations formed of this foundation of Leo XIII. And in our judgment the monograph of M. Léon Noël is in every way worthy of the high standard that has been set in the previous publications of the Bibliothèque de l'Institut Supérieur de Philosophie. As the work before us is technical and scientific, and intended for advanced students, possibly a detailed review of its contents might prove wearisome to the reader; consequently, this notice shall be restricted to observations of a somewhat general character. The subject of the book is the reality of human liberty, in contrast with recent theories that have denied its reality and set it down as an illusion. The peculiar views of Kant, Schopenhauer, Mill, Wundt, Fouillée, H. Spencer, Renouvier, Ribot, Balfour, Boutroux, Bergson, and Jean Weber are carefully stated and discussed. The central argument for free-will found in the consciousness of its exercise is set forth with clearness, and in its various relations with the views of determinists, indeterminists, and "contingentists." The volume closes with a truly admirable exposition of the scholastic doctrine, which is at once simple, brief, and complete.

More than half the volume is occupied with the explanation of the views of determinism and indeterminism (both of which theories refuse to admit free-will in the sense of the scholastics). This portion of the work is no mere record of names and doctrines, but it reveals with unusual skill and penetration the connection, the contrasts, and the natural growth of error. In addition to this, and the originality with which the author handles all he touches, as well as the carefully selected passages from the different writers referred to, there is much that will strike the reader as new in the treatment of a subject which is as old as philosophy.

James Ward's criticism of the view that the sense of muscular  
[No. 37 of *Fourth Series*.]

effort is a conscious manifestation of freedom, is accepted, and an opportunity is afforded the author of showing in what way the volitional element is revealed in these conditions. The view drawn out on p. 183 and pp. 228-234 is summarised in the following paragraph :

"Le sentiment de l'effort externe se compose donc de plusieurs expériences. La sensibilité générale nous révèle des mouvements musculaires préparant un déploiement d'énergie, et en même temps le sens intime et la conscience intellectuelle découvrent, dans l'appétition sensible et la volonté qui la dirige, une activité engendrant les premiers lorsqu'elle est encore à l'état de volition incomplète, et produisant le second par sa décision définitive" (p. 233).

The minute analysis of the act of consciousness, in which the causal element of free-will is pointed out, is a new feature of considerable importance (pp. 225, 226). The argument in favour of determinism, drawn from certain experiments of hypnosis and recently pressed forward by some writers, receives a sufficient answer (pp. 227, 228). We feel, too, that the common saying that free-will consists in control of one's actions, meets with striking elucidation in the felicitous turns of expression in which it is set forth ; such, for instance, as "*a moi de décider,*" "*les motifs sont mes motifs,*" "I choose one or other of two possible alternatives *uniquement par ce que je le veux.*" "L'acte libre se caractérise en ce qu'il n'est soumis à aucune nécessité, que l'homme ne s'y détermine que *par lui-même*, et n'y est déterminé par rien. L'homme libre est celui qui est le père de ses actes, celui auquel seul il appartient vraiment qu'ils soient ou qu'ils ne soient pas" (p. 267).

Some may not accept the author's manner of expressing the function of the *judicium ultimum practicum*, but it is unquestionably neat (p. 220). It is difficult to resist the inclination to give the passage, almost pathetic in its tone, where at the close of his work he refers to the operation of God in the very act of the self-determination of the will. After reading a page or two of the book, we are at no loss to discover that the author had a right to speak, because he had something to say that had not been said before ; and when we have followed him to the end of his task, we rejoice that another good book has been written. We have been charmed with the minuteness of the analysis, gratified with the writer's manifest desire to enter into the mind and the difficulties of his antagonist and to state his views in all their force. We have experienced a sense of satisfaction in

seeing theories expounded in their broad principles; we have been glad to recognise a chivalrous sense of the independence and self-sufficiency of truth, where we find M. Noël yielding a point here, and there conceding something to the force of an argument. His detailed discussion of principles and rival theories is very helpful, and his exposition of doctrines in the order and connection of their historical development is both interesting and effective. At the same time, it must not be forgotten that the book is a monograph professing to deal with liberty from the one point of view of the argument from consciousness.

We venture to suggest one or two improvements in the next edition. In these busy times, we would remind the writer that an index is a boon to a student, and a considerable aid to the general usefulness of a book. The subsidiary divisions of the chapters might also be indicated with advantage. Again, where references are made to previous sections or to subsequent treatment of particular points, it would relieve the reader of unnecessary labour if the pages were supplied of the passages referred to.

H. P.

**The Trial of Jesus Christ: A Legal Monograph.** By A.

TAYLOR INNES, Advocate. Edinburgh: T. & T. Clark.

Pp. 124. Price 2s. 6d.

THE author says:

“By common consent of lawyers the most august of all jurisprudence is that of ancient Rome. But, perhaps, the most peculiar of all jurisprudences, and, in the eyes of Christendom, the most venerable as well as peculiar, is that of the Jewish Commonwealth. And whenever these two famous and diverse systems happen for a moment to intersect each other, the investigation, from a legal point of view, of the transaction in which they meet is necessarily interesting. But when the two systems meet in the most striking and influential event that has ever happened, its investigation becomes, not only interesting, but important. It becomes, undoubtedly, the most interesting isolated problem which historical jurisprudence can present.”

The problem has certainly lost nothing of its deep interest in the hands of Mr. Taylor Innes, whose keen and searching analysis lays bare the accumulated injustices of the judges, and the unfairnesses in both trials of our Lord. In his calm, well-reasoned exposition, the writer has made us see, as we never saw before, the multiplied illegalities that were committed in our Lord's condemnation. One rises from the reading of the



book with a trembling wonder at the silent patience of the Divine Victim.

The two trials have had the effect of making more clearly known our Lord's true claim.

"He died because in the Ecclesiastical Council He claimed to be the Son of God and the Messiah of Israel, and because before the world-wide tribunal He claimed to be Christ a King."

We may add that Mr. Taylor Innes makes good his case even after allowing to criticism of the inspired text what no Catholic could allow.

J. Mcl.

**A Dictionary of the Bible.** Edited by JAMES HASTINGS, M.A., D.D. (assisted by Profs. DAVIDSON, DRIVER, and SWETE). Vol. III. Edinburgh: T. & T. Clark. 1900.

THE third volume of Hastings' "Dictionary of the Bible," extending from *Kir* to *Pleiades*, and containing 896 double-columned quarto pages, has come out within the year, thus fulfilling, so far, the promise of the editors and publishers that the four volumes should appear in four successive years. As in the case of the preceding volumes, the contributors are almost wholly English speaking—a feature which distinguishes this Dictionary from the rival Biblical Encyclopædia in process of publication by Messrs. Black, which is largely made in Germany, and in which much even of the English element is far more German than English in spirit and tone. Hastings' Dictionary, on the whole, represents the type of scholarship that may be called "English": the writers employ the currently received scientific methods of the day, and adopt those conclusions of the Higher Criticism which are commonly accepted among Biblical scholars as established; but they manifest that sobriety and conservative tendency that give to the best English scholarship the character that distinguishes it from Continental scholarship, and, indeed, form England's chief contribution to contemporary Biblical and historical work. For this reason we confess that we are somewhat jealous of the admission of the German element into Hastings' Dictionary—not from any lack of appreciation of German work, but because we have so much of it that we desiderate now and then in articles of British manufacture. Looking through the present volume we find only half a dozen German contributions, none of first importance. We admit the reasonableness of Dr. von Dobschütz being asked

to write on the *Gospel of Nicodemus*, of which he probably knows more than any one else ; but the other articles, though good, might, we believe, have been equally well done in England.

Naturally, Oxford and Cambridge are strongly represented both in quantity and in quality ; but the Scotch and American Universities have contributed largely, and some excellent articles come from the Nonconformist theological colleges.

The longest single article in Vol. III. is Findlay's on *Paul the Apostle* (35 pp.) ; half is devoted to a useful sketch of St. Paul's doctrine on the chief truths of religion. The articles to which Catholics will naturally turn with most curiosity are those on *Mary (the Virgin)* and *Peter (Simon)*. The first is by J. B. Mayor, and though written from a frankly Protestant standpoint, it is a pleasing contrast to the old style of Protestant controversy on the Blessed Virgin. The greater part of the article is taken up with the question of devotion to her—"Mariolatry" it is called. Extreme and extravagant manifestations of devotion are treated as normal, and the writer considers the whole thing to be a mild form of idolatry. Still, he says that "the worship of the Virgin is the deification of beauty and goodness," and asks, "Who can dispute the immense gain to humanity of the substitution of such worship for any pre-existing idolatry?" Indeed, "we can see reasons" why "Mariolatry should have been permitted for the hardness of men's hearts by Divine Providence." "Tenderness, gentleness, reverence, sympathy, enthusiastic devotion to high objects, . . . such we might anticipate would be some of the effects of the contemplation of so noble an ideal. And such, no doubt, have been its effects in thousands of simple believers to whom Mary has been the authorised representative of the Divine goodness. But"—we need not enumerate the disastrous consequences when "the sovereignty of Mary has tended to eclipse the sovereignty of God," and "the thought of the All-Holy and All-Just has been first shrunk from and then forgotten." While repudiating the writer's estimate of the practical working of Catholic cultus of the Blessed Virgin and the Saints, one may welcome his article as a notable advance on old-fashioned Protestantism, and as one of the smaller signs of the times. Still more true is this of Dr. Chase's three specially excellent articles on St. Peter and his Epistles (60 pp. in all). The first article, *Peter (Simon)*, contains a wealth of valuable information about St. Peter, collected from all sources—New

Testament, Apocrypha, Acta, &c.—and co-ordinated with such skill that information on any subject connected with St. Peter can easily be found. But it is to the exegesis of Matthew xvi. 17-19, that we especially invite attention. (1.) In regard to “the Rock,” Dr. Chase says that “almost certainly” the word points to, not “the first stone of the building, the foundation stone,” but “the soil, the rock on which the first stones are laid”; so that “the Rock is, so far as the scope of the parable is concerned, separated from the stones reared thereon.” And as to who or what is the Rock, he has no doubt at all that it is St. Peter himself; and he goes on to positively exclude the old Protestant view that the Rock is *Christ*; or that it is St. Peter’s *faith*, or his *confession* (as Lightfoot held); or that it is St. Peter as the *type of*, or *in combination with*, the other Apostles (Hort). (2.) In regard to the “binding” and “loosing,” Dr. Chase says:

“There cannot but be a close reference to the current technical use of these words to express the authoritative decision of a scribe on a matter of obligation. Such decisions on St. Peter’s part in the new kingdom shall be the echoes of decisions already promulgated in heaven.”

He points out, too, that there are reasons for supposing that the power of binding and loosing bestowed on all the Apostles in Matthew xviii. 18, was different in nature from that bestowed on St. Peter. Of course Dr. Chase holds that the promises to St. Peter, and the primacy they conferred, were temporary, and lasted only during the first beginnings of the Church. But we have never before met with a writer not in communion with the Catholic Church (except one or two extreme Rationalists) who in the actual exegesis of the famous passage maintains so much of the Catholic position. The article on 1 Peter defends the genuineness of the Epistle; that on 2 Peter arrives at an adverse verdict.

The volume contains a number of highly interesting articles: the geographical ones are mostly by Ramsay, Conder, and Warren; medical and kindred articles (Leprosy, Medicine, Oil, Ointment, Plagues of Egypt) are by Prof. Macalister, of Cambridge; a helpful article on Miracles, and one on Nature, are by Dr. Bernard, of Trinity College, Dublin. The three synoptic Gospels also fall in this volume, and are dealt with at considerable length. And we may single out for special praise the article on the Old Latin Versions of the Bible by Prof. Kennedy. Any one who is in need of information on this

most perplexing subject will find here the indications necessary to put him in the way of grappling with any problem. Unfortunately, as appears from the final paragraph, the article was standing in type for an unnecessarily long time, and it has in consequence suffered in completeness. This will account for the omission, under Lychonius' name (p. 53), of Haussleiter's study in Zahn's *Forschungen*; but it does not account for the omission of the Lychonius text published by Amelli in 1893. Of course neither Thielmann's latest study on the Old Latin of the deutero-canonical books, nor the completion of the Lyons Hexateuch, could have been included.

In conclusion, we can guarantee to all serious students of the Bible that they will find the Dictionary of the greatest use.

E. C. B.

**Graduale Abbreviatum, sive Epitome ex Missali et Graduali Romano.** London & Leamington : Art and Book Company.  
Pp. 212. 2s. 6d.

WHOEVER first conceived the design of this *Graduale Abbreviatum* is possessed of a truly ecclesiastical sense.

The first two short paragraphs of the Preface explain its object. "The Apostolic See has decreed, and one at least of the English Bishops has in Synod called upon his clergy to carry out this decree, that 'in every sung Mass the Introit, Gradual, Offertory, and Communion must not be omitted, but should be chanted, or at least monotoned.'"

"This book has been compiled from the Roman Missal and Gradual with a view of making it easy to obey this direction in those churches where the choir is not sufficiently skilled to render the Proper of the Mass according to the Plain Chant melodies of the Gradual."

Where the Chant cannot be sung this little publication will provide exactly what is required in a handy form. With the exception of a convenient fly-leaf which gives the eight tones of the Psalms and the Alleluías, there is no Chant whatever in the book, the text only being given of the Introit, Graduale, Offertory, and Communion, for the Masses which will be required on Sundays and Holidays. An Appendix is added containing the Ordinary of the Mass in English, which is arranged in a way that will, we think, prove useful and instructive to most readers. The book is clearly and neatly printed on thin but good paper. The Latin is printed with accents. This simple

arrangement of the Proper of the different Masses for Sundays and Holidays, including, of course, the Feasts which may fall on the Sundays, suggests at once that, besides serving the primary object for which it is intended, the volume might be used as an excellent manual of meditations by those acquainted with Latin.

It would, perhaps, have been better to have translated into English the various rubrical directions given with the text of the Liturgy, as the book is intended for the use of choirs generally. We do not understand why the indication of final and dominant that appears in the Graduale with the Chant, should have been retained when the words have not to be sung but only monotoned.

H. P.

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**St. Jean-Baptiste de la Salle.** Par A. DELAIRE. (Les Saints.)  
Paris : V. Lecoffre. 1900.

TO this useful series of Saints' Lives has now been added the biography of St. John Baptist de la Salle, the founder of the Institute of the Brothers of the Christian Schools, who was canonised on May 24th of the past year (1900). The writer, M. Alexis Delaire, chief secretary of the Société d'Economie Sociale, is well fitted to write the life of one of the founders of free education for the poor. The brochure is not of the class of Saints' histories which are intended primarily for spiritual reading. It is, in the first place, history, and we find in its pages an interesting account of the origin and progress of St. John Baptist's Institute, from its humble beginning in Rheims, in 1682, to its full organisation in 1717. At the same time, the qualities of the Saint come clearly out, especially that entire dependence on Divine Providence, that joy in persecution, and that crucified life which are the guarantee of success in the field of work. The Institute was approved by Pope Benedict XIII. in 1725, six years after the Saint's death, when it became a regular religious Congregation, with the three vows. At the present moment it numbers some 20,000 members, and is educating about 400,000 poor boys, including 8,000 orphans whom it feeds and clothes. The work of the Training Schools for Masters, which was in one sense the leading idea of St. John Baptist himself, seems to have been entirely given up; or, rather, it should be said that the Congregation itself is one vast school of the kind, training and

providing masters for upwards of 2,000 schools in France, Ireland, Canada, the United States, and elsewhere.

N.

**Meditationes ad usum alumnorum Seminarii Archiepiscopalis Mechliniensis, et Sacerdotum.** Mechliniae: H. DESSAIN. A.D. 1900.

THESE two volumes form an excellent, practical, and very instructive series of Meditations on everything relating to the ecclesiastical state. Beginning with *the necessity* of meditation for a cleric, the order runs through the Four Last Things, the Seven Capital Sins, the life and examples of our Divine Lord, His Passion, Death, and Resurrection, the virtues that effect the union of the will with God, the Divine mysteries, the Feasts of our Blessed Lady and of the Saints, devotion to the Blessed Sacrament, and, lastly, to the Sacred Heart. In this edition a large number of Meditations are given from "*Sapientia Christiana*" of Père Arvisenet, and in full *propter suavitatem doctrinae propositae*. The work comes out in clear type and portable form, and armed with the imprimatur of Cardinal Goossens, in which His Eminence uses the words "*enixe commendamus*." Besides being a fertile and abundant source of individual profit to the meditant, it contains a large amount of solid matter for the pulpit, and the ecclesiastic who secures his salvation by persevering meditation will be well satisfied with these two small volumes. We have not said enough; however, the work itself will say the rest. JN. M.

**At the Feet of Jesus.** By Madame CECILIA, Religious of St. Andrew's Convent, Streatham, Author of "Home Truths for Mary's Children," "The Convert's Guide," &c. London: Burns & Oates. 1900.

AFTER giving some hints on Meditation based on the Ignatian method, the writer sets our Lord before her readers in the first part of her book as their Master and Model from the opening of His public life down to the fulfilment of His promise in the descent of the Holy Ghost. In a second part the talented authoress takes up certain virtues and special traits of our Divine Redeemer, with the purpose of enabling the attentive reader to realise how truly He was made like unto us in all except sin. The chapters on the Obedience, Humility,

Silence, Poverty, and Compassion of Jesus contain no hackneyed phrases, no signs of shallow and surface views. Throughout them there is a freshness of thought and of expression indicative of wide reading and ripe reflection. We must also congratulate Madame Cecilia on her skilful presentation of "The Invitations of Jesus" and "The Visits of Jesus," chapters which cannot fail to awaken in many souls greater confidence and devotedness in the service of God, their loving Saviour. To each chapter is appended a summary for Meditation, so that this choice volume, written in bright, clear, nervous English, can be used for spiritual reading or in mental prayer. The printers and publishers have done their part well and at a moderate price.

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**Sainte Geneviève.** Par HENRI LESÈTRE. Paris : Victor Lecoffre, Rue Bonaparte, 90. 1900. Pp. 199.

THIS book would be more aptly described as a historical narrative of the life and times of St Geneviève, rather than as a biographical sketch of the Saint. The scope of the Abbé Lesêtre was evidently a much wider one than that of the mere biographer. His aim appears to be the vindication of St. Geneviève's title of "Patron of Paris, and of France." The gradual development of the new kingdom throughout the fifth century was at once contemporary with and largely dependent on the life and influence of St. Geneviève. This the Abbé establishes beyond all doubt. Did she not by her prophetic utterances reassure the Gallo-Roman inhabitants of the old Paris, and prevent their flight and abandonment of the city when Atilla and his fierce Huns threatened it? Did she not sustain the whole population during the terrible siege which Clovis inflicted on it? Paris at her word refused him admittance until the waters of baptism had flowed over him. Clovis and his queen Clothilde consulted her in all their great undertakings. Bishops, priests, and laymen sought her counsel, and faithfully adhered to it. Throughout the volume the author displays great judgment and acute critical power.

In his Introduction he tells us that almost his only source of information has been the biography of the Saint written by an author of the sixth century. Some German critics have asserted that this work is a mere romance, and that no such Saint as Geneviève ever existed. The Abbé Duchesne and other eminent



authorities have completely vindicated the early biographer's authority, and established the substantial integrity of his work.

In his chapter on the miracles wrought by St. Geneviève, the Abbé Lesêtre appeals to the position held by the Saint as proof of her miraculous powers. His argument, based on facts of history and ably developed, is unanswerable. Exception had been taken to the miracles narrated by the early biographer by reason of their striking similarity to miracles attributed to numerous other Saints.

The author dwells lovingly on the striking incident of St. Geneviève's early life, *i.e.*, her meeting with St. Germanus of Auxerre. At this prelate's suggestion she made her vows before him and consecrated herself to God. According to the then prevailing custom, she still continued to live with her parents in the world, and at their death she went to live with a relative in the old city of Paris. The chapter describing the taking of the veil displays an extensive knowledge of the religious life in the early ages of the Church.

The devotion of St. Geneviève to St. Denis and St. Martin of Tours, and her zeal for their honour, are described with an animation that reveals the writer's deep love for France and for her heavenly Protectors.

The sacred intercourse between the Saint and St. Remigius, the spiritual father of Clovis, the deep and lasting friendship that sprang up between her and St. Clothilde, the wife of Clovis, are narrated at length and with great unction by the Abbé Lesêtre. The author's heart was evidently in his work, and he has written an account of St. Geneviève which will be highly appreciated by all who read it.

E. G.

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**The Autobiography of St. Ignatius.** Edited by J. F. X. O'CONNOR, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 166.

**T**HIS autobiography, dictated by St. Ignatius to Father Louis Gonzalez, is considered by the Bollandists the most valuable record of the Saint's life. All the "Lives" of St. Ignatius have taken this autobiography as their basis. "Bartoli," says Father O'Connor, in his Preface, "draws from it; Genelli develops it; the recent magnificent works of Father Clair, S.J., and of Stewart Rose are amplifications of this simple story of the life of St. Ignatius." The works just mentioned furnish, no doubt, fuller information concerning

the external life of St. Ignatius than does this short autobiography. But we have the authority of the *Stimmen aus Maria Laach* and the *Month* for believing that the autobiography gives a greater insight into the spiritual life of St. Ignatius than any other work. We have no doubt that this little volume will be widely read; as, indeed, it well deserves to be. The editor contributes, in the form of an Appendix, a short treatise on the work of St. Ignatius with respect to education. From this we learn that the number of students studying at present under Jesuit Professors amounts to the large total of 52,692. Father O'Connor, basing his calculation on the statistics of the past, is of opinion that in a period of 231 years there will be in Jesuit colleges as many as 263,690 pupils. Whether this period is to commence during the present year or not, is not made perfectly clear. But from the character of Father O'Connor's argument it would seem that the period commences in 1814, the year of the restoration of the Jesuit Order. Belgium, with 6,658 pupils, can show more Jesuit students than any other country at the present time, as we learn from the same Appendix. We are glad to notice that, in his list of Jesuit worthies, past and present, Father O'Connor assigns an honourable place to Father Strassmaier, whose skill in Oriental tongues is the admiration of the learned.

W. L. G.

#### **Zur Beurtheilung Savonarolas.** VON LUDWIG PASTOR.

GR<sup>EAT</sup> interest has always attached to the figure of the terrible Dominican who for a time controlled the destinies of the city of Florence. Many conflicting accounts have been written of his history and character, and one naturally turns to Dr. Pastor's great work on the History of the Popes for the judgment of an unbiassed scholar. Here we find the great friar treated fairly by one who is not a partisan of any cause but that of the truth. The defects in Savonarola's character are pointed out without losing sight of his many great and admirable qualities. Such a treatment, however, was sure to call forth protests from those who wish to establish a cult of Savonarola as a saint.

The bulk of Dr. Pastor's pamphlet is taken up with a refutation of an attack on his History by Professor Luotto, which takes the form of a book of 620 pages on Savonarola. It is full of

most bitter accusations, in which the Professor's zeal, perhaps the hereditary dislike of an Italian for the Germans, carries him beyond all bounds. He accuses Dr. Pastor of never having read a single one of Savonarola's works, of favouring heresy, of ignoring important documents, and even of not being able to copy out a document correctly. It would almost seem as if such an attack might have been left alone, so absurd does it appear to those who know his History of the Popes; but the refutation is full of interest, if only by showing to what absurdities and contradictions a man can be led when he writes history to prove a theory. The attempt to defend every action of his hero leads Professor Luotto to advocate disobedience to superiors if their personal character is not good, and yet he comes forward as a champion of orthodoxy.

The pamphlet forms an interesting example of the methods of criticism; sentences taken from the History and applied to a quite different context, such verbal changes as *Verführer* for *Führer*, seem fair weapons to Dr. Pastor's adversaries. Yet Dr. Pastor is not led by the bitterness of the attacks to become an opponent of Savonarola, and he makes no further charge against him than that of disobedience, and concludes his pamphlet by quoting the well-known words of Cardinal Newman, whom he refers to as "one of the most enlightened spirits of the nineteenth century, and one of the noblest sons of the Church."

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**Studies in Church History.** By REV. REUBEN PARSONS, D.D. Vol. VI. Cent. XIX. (Part II.) New York and Cincinnati: Fr. Pustet & Co. 1900. Pp. 722.

THE present volume of Dr. Parsons' "Studies" contains essays on such important subjects as "Pope Leo XIII. and the Third French Republic"; "Pope Leo XIII. and the English People"; "Pope Leo XIII. and the Austrian Empire"; "Pope Leo XIII. and the German Empire"; "Pope Leo XIII. and the Home Rule Movement in Ireland"; "Pope Leo XIII. and the Russian Empire"; "Pope Leo XIII. and African Slavery"; "Pope Leo XIII. and the Educational Question in Belgium"; "Pope Leo XIII. and the Church in the United States of America"; "Pope Leo XIII. and Socialism." But the interest of the volume is not exhausted even by this enumeration. There are other articles on such subjects as "The Bismarckian So-called 'War for Civilisation'"; "Free-

masonry in Latin America"; "The Apostasy of Doellinger"; "Louis Veuillot," &c., &c. Dr. Parsons is of opinion that Doellinger ended his days as a Rationalist.

"The most interesting phase of the Doellingerian evolution was the apostate's virtual acceptance of Rationalism. He showed his unbelief in the historical truth and in the inspiration of the essential parts of the New Testament when, in 1887, he insisted that the story of Simon the Magician, narrated in the Acts of the Apostles, is a fable; and that 'belief in demonism is an illusion,' being nothing more than 'a gift from Paganism to Christianity.' He had already implicitly denied the historical value of the Pentateuch in 1883, when, speaking of the Founders of Religions, he said: 'The first commencements of religious development are a mystery for us, just as the primitive history of humanity is a mystery. . . . The history of *all* religions proves that it is a very dangerous temptation to believe one's self divinely inspired, and to imagine that God has chosen one's self, among many millions, to be the instrument of His designs.' In 1887, when treating of the influence of Greek literature and civilisation on the Western world, he adopted the assertion of Ranke: 'The Christian religion was born from the antagonism subsisting between the religious opinions of other peoples,' and then concluded that Christianity is simply a mixture of Greek philosophy, Judaism, and a few poetical fictions. 'It was from this atmosphere,' said Doellinger, 'that Christianity emanated.' It is true that in many of the discourses which the apostate pronounced in the days of his terrible desolation the most palpably Rationalistic sentiments were often so clothed in a thin disguise of ostensibly orthodox verbiage, that persons of merely ordinary powers of penetration might have been led to believe in a survival of Christian convictions in the mind of the orator. But from the day of his formal segregation from the fold of Christ, Rationalistic asseverations fell from the lips of Doellinger so frequently, that one is led to believe in the accuracy of the judgment which impelled Gladstone, some years after the great catastrophe, to term his unfrocked friend a Freethinker."

We have not seen the other volumes of Dr. Parsons' "Studies," but, if we knew them to be equal in interest to the present volume, we should confidently recommend the entire work to the attention of our readers. We could wish, however, that Dr. Parsons had treated with greater respect than he has done certain well-known Catholic writers and men of affairs from whose opinions and procedures he, perhaps rightly, dissents.

W. L. G.

**My Diocese during the War.** By the Right Rev. ARTHUR HAMILTON BAYNES, D.D., Bishop of Natal. London: George Bell & Sons. 1900.

THE impressions from day to day of one so identified with the politics and interests of the Garden Colony as the Anglican Bishop of Natal, are a valuable record of the early phases of the war in South Africa. In his pages we realise over again the tragic surprise that awaited the nation, confident in its strength, and blindly unconscious of the trap the neglect or apathy of its leaders had prepared for it. The failure to reinforce the African garrisons during the summer of 1899 must, we fear, be ranked by posterity among the great betrayals of national interests in history. The optimistic spirit of those days of ignorance is described in the Preface to this volume, in which the author says he himself would have laughed to scorn any one who predicted to him the invasion of the colony. The possibility of war was first disbelieved in, up to the very verge of its outbreak. Even such experienced politicians as Mr. Rhodes and Mr. Escombe, Premier of Natal, were convinced that not a shot would be fired; and the recent official publication of South African correspondence seems to show that the unreckoned factor which brought about the catastrophe was the invincible obstinacy of President Kruger in the teeth of the advice urged on him by his Dutch friends in the Cape Colony.

And if there was little expectation of war, or of a war of huge proportions [says the Bishop], there was equally little desire for it, even among many of those whose business is fighting. I remember well walking down from mess at Fort Napier one night in last June, or thereabouts, with poor General Symons, and his saying to me: "It would be indeed a grievous thing; we none of us want to be sent to kill the ignorant Boer farmers."

However, there were a few who better gauged the chances of the future. Some older colonists, and among them my own brothers-in-law, not only said that there would be war, but warned us that Maritzburg itself would be by no means safe, that the Boers would overrun Natal, and that they would be far too mobile to be deterred by fear of having their communications cut off. At that time these pessimistic forebodings seemed to us as idle tales, but they were much nearer the truth than our easy-going optimism.

So the months of uncertainty flowed by, until in a moment the awakening came. The startling Ultimatum rudely banished the idea that the Boers would not fight, and the big gun on

Imparti, and the consequent retreat of General Yule, woke us from the dream that if there were war it would be a short and easy one.

The vicissitudes of camp life are brought vividly before us by the experiences of the Bishop as Acting Chaplain to the Forces, in which capacity he betook himself to the front in the early days of December. His diary records his share in Sir Charles Warren's flank march after the crossing of the Tugela at Potgieter's Drift, and the series of operations then so fruitlessly undertaken. He gives an interesting description of the vast panorama unrolled before the spectator on Spearman's Hill, and the effect of the shell fire from this commanding position, under the date of January 17th :

I was up by five, and before I was dressed the solemn boom of the first big naval gun on the hill announced that operations had begun. I went straight up the hill with a telescope I had borrowed from the signallers. It is a stupendous sight. Here we are on a high mountain, with the country stretching boundlessly at our feet, and the Boer position ten thousand yards away (nearly six miles); and yet these huge naval guns plunge a shell with a thundering roar and a whirling rush across the chasm, and after seconds of waiting one sees the column of smoke from the bursting shell, often at the very point (entrenchment or gun emplacement) which had been aimed at. Thunder hardly describes the roar, and the furious rush of the invisible shell has its own special horror.

The simple and straightforward sentences of the Bishop's diary give interesting side-glances of the campaign from the point of view of a non-combatant spectator. A subsequent visit to the other side of the theatre of war enables him to describe the Boer trenches at Magersfontein, and the general aspect of Kimberley, with photographs illustrative of the letter-press.

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**Stuart's Historical Memoirs of the City of Armagh.** New Edition. Revised, corrected, and largely re-written by Rev. AMBROSE COLEMAN, O.P., M.R.I.A. Dublin: Browne & Nolan, M. H. Gill & Son. 1900.

**T**HE complaint of Dr. Lanigan, that Irishmen know something of the history of every country but their own, can still be made with some justice. There are histories of Ireland, but they are not often read, and in the case of local histories they are not even written. There are dioceses and counties, as

there are towns—and even important towns—whose stories are yet untold. But, with the above volume before us, this can no longer be said of the Primate's city.

"The Historical Memoirs of Armagh" was first published in 1819, the author being Mr. Stuart, who was born at Armagh, and died at Belfast in 1840. Even at the present day the Northern Protestant has not, in many cases, learned to be as tolerant as his co-religionist of the South and West; and from a Protestant, who wrote in the early part of this century, and whose life was spent in Armagh and Belfast, we could scarcely expect historic impartiality: yet the editor of this volume has willingly and rightly recognised Mr. Stuart's freedom from bias. Nowhere is this more apparent than when he treats of the Protestant Primates, for while he has words of praise for those who were tolerant and just to the Catholics, he has words of censure for those who were neither tolerant nor just. He admires, for instance, Primate Stone (p. 388), who pleaded for the Catholics in the House of Lords; he has words of condemnation for Primate Boulter (p. 383), who got them completely disfranchised. And while he admires the great learning of Usher—and who does not?—he deplores that sectarian rancour and intolerance which have cast a dark shadow over his name. But there is such a thing as unconscious bias: not every man can rise superior to the training and prejudices of his youth. A Protestant cannot well help regarding historic facts from a Protestant standpoint, nor will a Catholic accept a book so written without suspicion. In connection with his recent Cathedral Bazaar, it occurred to the present Cardinal Primate to have Stuart's book re-edited, and, if necessary, re-cast, so that it might be safely placed in Catholic hands; and the present volume of 500 pages quarto, neatly bound, clearly printed, with many illustrations and several valuable maps, is the result. That it has the *nihil obstat* of so capable a scholar as Dr. MacCarthy, and the *imprimatur* of Cardinal Logue, is proof that the work has been done well and is safe for Catholics to read.

In Father Coleman it is very evident a capable editor has been found. His tastes are antiquarian and historical, and in dealing with the history of Ireland and its antiquities he is on familiar ground: he has much learning, is patient and persevering in research, and has the traditional capacity of his order to express himself clearly and well. His industry in

[No. 37 of *Fourth Series*.]



collecting materials deserves recognition. He has searched the various histories—national as well as local—some of them but little known ; he has ransacked the archives of the Vatican, and he has waded through the State Papers. The matter thus collected he has used to elucidate the various chapters by way of Supplementary Notes, and these notes are helpful and throw much light on the original text. But no matter how careful and painstaking an editor may be when he has to deal with such a mass of matter, something will escape his notice ; and there are two statements put down as historical facts by Mr. Stuart, which have escaped Father Coleman's vigilance, which are at least of doubtful accuracy, and which might with advantage be dealt with in the notes. It is said, at p. 52, that Malachy did not hold aloof from the Battle of Clontarf ; but MacLiag, who lived at the time of the battle, states expressly in his "Wars of the Gael and Gall" that he did. Keating agrees with him, and Dr. Joyce, who went to great trouble to find out the truth, says the same in his "Short History of Ireland." Malachy remained inactive during the day, but when evening was come and the battle was already decided in favour of the Irish, he then intervened, and with fatal effect on the retreating Danes. Again, at p. 204, it is said that Sir Cahir O'Doherty murdered the garrison of Culmore ; but the State Papers tell a different tale, and show that he wanted the arms of the garrison, but not their lives.

The importance of Armagh and the interest of its history are mainly ecclesiastical, and when this volume is read there will be very little, indeed, of its ecclesiastical history that the reader will not know. Its schools and its scholars, the lives of its Primates, the disputes with Dublin about the Primacy, the lay abbots who so long usurped ecclesiastical authority—these and many more subjects are dealt with. And there is much of its civil history too—of Celt and Dane, of Norman and Saxon, and of the occasions on which the churches and schools and city of Armagh suffered at their hands. The lives of the Catholic Primates are brought down to 1900, ending with the editor's words in reference to Cardinal Logue—words with which few will quarrel : "That he may be long spared to Armagh and to the Irish race."

With commendable good taste Father Coleman has not interfered with that part of the work which deals with the Protestant Primates, and has, instead, obtained the assistance

of a learned Protestant, Mr. Garstin, Vice-President, Royal Irish Academy. This gentleman has written short Lives of the more recent Primates, and has furnished the notes to the Lives written by Mr. Stuart. Mr. Garstin's reading is large, his information extensive, and his notes give abundant evidence of scholarship and judgment. It is pleasant to find a Protestant and Catholic thus unite to make the book acceptable to readers of different creeds, and recalls a scene described at p. 317, where it is related that when the Protestant Primate Beresford lay dead the bells of the Protestant and Catholic Cathedrals rang out together in courteous honour of the distinguished dead. Not the least interesting part of the work is the concluding part, which describes Armagh at the present day—its buildings and public institutions, giving of these many illustrations, including a full-page one of the Catholic Cathedral.

If this be, as we believe it is, Father Coleman's first work either as author or editor, it can be said with truth that he has begun well, and we hope that it is the prelude and the promise of other works of a similar character from his pen. He has given the public a book which the general reader will find instructive and interesting. The student of Irish history will find it useful, the student of Irish Church history will find it necessary, the Catholic may read it with pleasure, the Protestant without offence, and both may read it with profit; and it will have, as it ought to have, a special and peculiar attraction for all those who, by birth, education, or position, are connected with the ancient city of Armagh.

E. A. D'A.

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**Histoire Contemporaine.** Tome troisième. Par M. SAMUEL DENIS. Paris : Plon, Nourrit et Cie.

**I**N this book, the third volume of a series, M. Denis tells the story of the events in France which immediately succeeded the capitulation of Paris in 1870—the formation of the National Assembly, the rise and fall of the Commune, the negotiations and final settlement with Germany.

On the whole, he has succeeded, within the limits he has assigned himself, in presenting a clear and life-like picture of those events.

His Royalist sympathies assert themselves throughout the work, and in no respect is their influence more apparent than in his estimate of that great Frenchman, M. Thiers. The first

charge he brings against him is that at the commencement of his career as chief of the executive power of the Republic he roused the hopes of the Royalists by his declaration of impartiality as to the future form of the Constitution. M. Denis finds this inconsistent with his subsequent attitude. Yet there was no real inconsistency in the matter. M. Thiers put aside his own personal predilections, and expressed his readiness to be guided by what was best for the country. Subsequent events so shaped themselves as to determine his choice to the Republican side. The Royalists, being in the majority in the National Assembly, had it always in their power to effect a change had they thought it prudent and desirable. Yet even when M. Thiers presented his resignation they begged him to revoke it. Under these circumstances it is difficult to see the justice of complaint. The fact was, as the writer himself admits, that the Royalists were too much divided amongst themselves, and were too devoid of conspicuous ability, to be able to press forward their own cause.

No doubt the rise of the Commune, not only in Paris, but in the provinces, showed M. Thiers the strong currents of discontent which existed in the country as a reaction from the absolutism of Napoleon. If these had not existed to a very great extent, it is not likely that the forces of disorder would ever have attained such a head. Though the country returned a majority of Royalists, this majority did not represent the feelings of the large towns, and without the goodwill of these government was impossible. And it can easily be shown that this majority was due to other causes rather than the desire of the electors for monarchical institutions.

He brings two other charges against the eminent statesman. His opinion, which he shares with some other authorities quoted by him, is that M. Thiers committed a grave military blunder in surrendering the strongholds of Paris to the mob. The situation was a very difficult one, and it is easy to criticise after the event. Possibly M. Thiers' course may have been mistaken. But there are strong reasons which can be offered in its justification, without resorting to the grotesque theory of the writer that he did this in order to show that the French Army could do what the Germans had feared to do—take Paris by storm. The story as here told shows that M. Thiers' plan of action was completely changed by the fraternising of the Government troops with the forces of disorder they were sent to repress. He seems to have

dreaded—and justly—a renewal of this. He probably feared the effect of such an example. It would indeed have been far worse had the forts been occupied by Government troops only to be surrendered to the rebels. His plan therefore seems to have been to isolate the remnant of the army from corrupting influences until the absent majority could be collected and reorganised, and so *morale* and discipline restored. This is, in fact, what he did, and M. Denis admits that he did it very well. The plan succeeded admirably. Instead of sending the soldiers again to attack Paris, he allowed the Commune this time to take the initiative.

Blood was shed, and the troops were thus inured to the sad necessity of fighting their fellow-countrymen. Further, the delay had, no doubt, the effect of deepening the disgust of more sober-minded citizens with the Commune, and rallying the waverers, by actual experience of its evils.

Yet at the same time M. Thiers did his best to avoid bloodshed and to win the rebellious citizens by conciliation. This again displeases the writer, who accuses him on this account of temporising and want of firmness. Such accusations are easily made by those whose political bias disposes them to find fault. What a man's friends praise as "firmness" his opponents will term "obstinacy"; what one calls "tact" and "forbearance" another will term "weakness."

It was one of those delicate and difficult situations in which there is much to be said for each of two opposite courses. We can never know whether a different method would have succeeded better, and at least there is no denying that in the long run this policy of M. Thiers was justified by its results. There is good ground for the opinion that he acted quite rightly in appealing to the better selves in his fellow-citizens before he entered upon a fratricidal contest. Such a responsibility was not lightly to be faced. On the other hand, all, except Anarchists, will agree with the writer in his complete condemnation of the Commune. For the Commune, as he well shows, was the triumph of anarchy in politics, in administration (military and civil), the destruction of faith, morals, and patriotism. With the Revolution it is possible to sympathise, and even to admit that, in spite of its excesses, it represented a great principle. But the Commune represented no principles at all, except those of brute selfishness and destruction. Its only possible use is a glaring example of what would be the result to society if the

principles of Anarchism were carried out. France was the object on which the experiment was tried — an experiment which cost her much bloodshed and the ruin of her monuments. Still, perhaps as a warning, it was worth the price.

The last of the three books into which this volume is divided, deals with the final arrangements for peace, for the payment of the indemnity and the liberation of territory from the German occupation. The writer accords high praise to M. Thiers for his work as well in the final as in the preliminary negotiations for peace. In describing these latter, at the beginning of the volume, he gives some very interesting particulars as to the interviews between M. Thiers and the Count von Bismarck.

H. C. C.

**Mémoires du Baron de Bonnefoux, Capitaine de Vaisseau 1782-1855.** Par ÉMILE JOBBÉ-DUVAL. Paris: Plon, Nourrit et Cie. 1900.

THIS book consists of the memoirs of a French naval officer, who served under the first Napoleon. Those who love stories of travel and adventure will find plenty of stirring incident in the narratives of prize-takings and sea-fights in which the author's vessel was engaged. To have given detailed descriptions of these encounters would no doubt have swelled the volume unduly. Yet in several instances the accounts are apt to strike the reader as somewhat meagre. Especially is this the case on pp. 118 and 167, where the writer describes defeats suffered by his squadron. In the first instance he endeavours to convey the impression that the French Admiral unaccountably drew off his ships when the contest was even, if not in his favour—a highly improbable story. In the second, he seeks to account for another defeat in a hardly more satisfactory manner. Another defect is the lack of historic perspective. Of course this is to a certain extent unavoidable in a biographical narrative, in which the chief actor is engaged in the by-play, and not in the main movement of the drama. He can do no more than refer briefly and incidentally to events which, though vastly more important than those he records, are yet remote from his standpoint. At the same time, so far as it is possible to bring them into a definite relation to the whole, this ought to be done.

A book dealing with such a period as this, even though its

main aim be the recording of personal reminiscences, should contain more than a few casual and passing references to the most decisive battle of the whole campaign. At least, the reader should not be left to determine its chronological relation to the events described. Though the author was not himself present at Trafalgar, he should have made some mention of it in its proper place.

A naval expert will find here much to interest him in the description of the then state of the French Navy by one who evidently took great pride and interest in his profession.

After the writer of these memoirs was taken prisoner, he had the opportunity of observing the working of the English system and contrasting it with that of his own country. As might be expected, his judgment is not altogether in favour of the former. He considers that the English won the Battle of Trafalgar, not because they were better sailors, but because their ships were better furnished and equipped, owing to Napoleon's neglect and parsimony.

The description of his life, and that of other French prisoners in England, is full of interest. What he tells us of the barbarities of the pontoon system of that date Englishmen will now be difficult to credit, though there seems no reason to doubt the substantial accuracy of the charges he brings against it.

The book closes with a short memoir of his cousin, Baron C. de Bonnefoux.

H. C. C.

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**The Flowing Tide.** By Madame BELLOC. London: Sands & Co. 1900.

MADAME BELLOC has treated a large subject in a pleasantly discursive fashion, which enables her to connect by a thread of personal reminiscence information gathered from other and more general sources. In a series of separate chapters she travels over a wide field, treating the Catholic revival in England as part of the religious reaction in Western Europe still progressing under our eyes. The revolution in France was but the final catastrophe of faith long undermined by more subtle forces of disintegration. The corruptions of the Court had begun what the orgie of the Terror completed, and the scepticism of the upper classes, spreading slowly from above downwards, was the original principle of the rending force which shattered society at a blow. The reconstruction effected



by Napoleon required a moral basis to give it solidity, and the restoration of the Church was one of his first steps towards rebuilding on the wreck. Madame Belloc makes the following observations under the heading, "Catholicism in France One Hundred Years Ago":

The observer judging from outward appearances would have been almost justified in saying that in 1799 there was very little religion left in France. The French clergy had emigrated to England and Russia in thousands; the flower of that aristocracy which, whatever its shortcomings, had always preserved a rigid adherence to the outward forms and ordinances of religion, had perished in civil conflict or on the guillotine. The churches had been closed during the years of the Terror, and though Catholic worship was "decreed lawful" in 1794, the wholesale destruction of religious Orders and the secular priesthood left little material wherewith to rekindle Catholic devotions. Lacordaire says that when the storm had abated "the Church presented to men and angels the appearance of but a vast ruin."

Even after the first partial restoration of social and religious order under the First Napoleon, "it may be said of the first twenty-five years of the century," she continues, "that they gave small indication of the latent religious forces which were alive under the surface of society." Among the influences which guided the religious revival she gives a foremost place to that of Frederic Ozanam, who, in the foundation of the Society of St. Vincent de Paul, set in motion a force destined to attain world-wide extension. Shortly before his own death in 1853, Ozanam, in inaugurating a new conference at Florence, told his audience how "the association of a few intimate friends became the nucleus of an immense family of brothers, destined to spread over a great part of Europe." A still more enlarged horizon has been given to its activities in subsequent years by their extension to the New World.

Madame Swetchine, though Russian by birth, became, through her exile for religion, one of the most potent forces acting on society in France, and of her fascinating and highly spiritual character an interesting sketch is given.

"The Three Great Cardinals," Wiseman, Newman, and Manning, stand out naturally in the forefront of the English Catholic revival, and of each the author has something gracefully appreciative to say. Lesser lights of the movement are not forgotten, and Mgr. Gilbert, to whose memory the Night Refuge in Providence Row is an imperishable monument, is noticed in a



chapter which will call up the figure of the hard-working Vicar-General to the minds of those who have known him.

A life that was less prominently before the world, though not less fruitful of results, is that of Mother Margaret, the restorer of the Order of Dominican Nuns in this country. After having earned her bread in domestic service from eleven years old, she made her first step in religion by becoming a Dominican Tertiary, and formed the plan of founding in Bruges, where she then was, a small community of Tertiaries to take in invalid ladies or young people requiring religious instruction. Everything grew under her hand, and from this small beginning was developed the foundation of the Dominican Sisters in England.

Mother Margaret [says Madame Belloc] was "Founder of a congregation of the Ancient Dominican Order; she trained a hundred religious women, founded five convents, built three churches, established a hospital for incurables, three orphanages, schools for all classes, including a number for the poor, and, what is more, left her own spirit in its full vigour to animate her children, whose work is only in its commencement." These words were written by Bishop Ullathorne the year following her death, and he gave thanks to God that he had had the privilege of her friendship and her prayers for six-and-twenty years. Margaret was but sixty-five when she died; Dr. Ullathorne lived on into old age, and saw the steady work of the Dominicans increase and multiply before he himself was laid to rest in the chapel of the Convent of Stone.

How the work of the Sisters of Mercy in the Crimea pioneered the way for the restoration of the female religious Orders in England, by helping to overcome the ignorant prejudice against them, is illustrated by the story of the return of the Guards from the war. They had seen the labours of the nuns amid scenes of misery where hospital accommodation was measured by mileage—"One estimate was four miles." Many died, but all refused to come home until their work was done.

It has been told elsewhere [says our author] how at the end of the war the Guards returned in the same ship with a last detachment, and the commanding officer asked them to share the triumph of the landing by walking at the head of the regiment from the ship to the barracks, and how, when some of the assembled people hooted the nuns, the regiment to a man placed themselves in a threatening attitude, with their rifles levelled at the crowd. And the rifles were loaded! One of the Crimean nuns received a decoration at the Diamond Jubilee. She lives in County Galway, and was judged too old to make

the journey to the Queen's presence; and the decoration was sent to her in Ireland.

Madame Belloc's volume forms a valuable and interesting contribution to the history of what she terms in her Preface "the greatest of all subjects."

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**Convent Stories.** By the Author of "Tyborne." London : Burns & Oates. 1900.

**T**HIS charming volume contains tales of the religious life as interesting as a romance. One of the reflections suggested by them is the endless variety of means by which vocations, either to conversion or religion, are brought about, and the strangeness of some of these manifestations of the Divine choice. The first, the story of Sister Jane Elizabeth Pitt, is a case in point. A niece of Lord Chatham, and cousin of William Pitt and Lady Hester Stanhope, she was brought up in a sphere as far removed from Catholic influences as it is possible to imagine, yet even here her calling found her out. Some vague descriptions of convent life derived from a daughter of Lord Chatham, who for some reason had received part of her education in a convent abroad, made a deep impression on her imagination, though afterwards effaced by the interests of fashionable life. But during the night of January 1st, 1785, she fell, during a fever, into a stupor or trance, and had a strange dream, which she related afterwards. She thought she was led into the choir of a convent where all the Nuns wore silver crosses, and was then shown to a room approached by a staircase so bad that a rope had to be used as a banister. A voice told her that she should die in that room, and the words and scene made a deep impression on her.

It was, however, soon forgotten, and when, eight months later, she was seized with a desire to learn French, it was through the recommendation of a friend that she went to lodge in the Visitation Convent at Abbeville. What followed may best be told in her own words:

"I arrive there, and see the Nuns with silver crosses. On being presented to the Superioress I recognise in her a likeness to my aunt. I own that in seeing such a resemblance [which had been one of the features of her dream] I was so overcome that I almost fainted. Besides, up to that moment I had made no account of my dream, because, sharing in the incredulity of St. Thomas, surnamed Didymus, I was not able to believe in

it. The religious life which I ought to embrace, if I gave credence to what had been said to me, seemed to me too much opposed to our English liberty in which till then I had lived. Far from thinking that I should die in that house, several things aroused in my heart, even on that first day, a desire to leave it, and amongst others the sight of the rickety staircase by which I was led to the room I had to occupy. My first thought was to leave at once."

How she remained, studied not only the language but the religion of the country, renounced Protestantism, not without a struggle with old habits of mind, entered the convent, and finally died in the room she had seen in her dream, is all told in most interesting fashion in the pages before us.

Another strange conversion from Anglicanism by inner grace alone, was that of Louisa Hartwell, afterwards a most holy Carmelite Nun, called in Italy "*La Beata di Ronciglione*." Her own narrative of her early life tells how from childhood she had the strongest predilection for the Catholic religion and conviction of its truth. In the face of innumerable obstacles, she eventually embraced it, and conceived at the same time the deepest desire to enter the Carmelite Order. Deformity, due to an injury to the spine, seemed an insuperable obstacle; but having been one night strongly impelled to pray for its removal, "she rose the next morning perfectly well," nor did either the malformation or its attendant bad health ever return. The other tales are equally interesting, and the collection forms a volume as charming as it is edifying.

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**Rus Divinum.** By AUGUSTE SMADA (Captain W. A. ADAMS, 5th Lancers). London: Fisher Unwin. 1900.

THE author is dowered with the poet's gift of close observation, that power of the seeing brain which takes note of many things unrecorded by the mere external sense. We see what we look for—the savage, the signs of game, the student, leaves from the history of the past, the poet, the underlying meanings of nature. The volume before us is marked by this insight, redeeming trifles from inanity. It is simply the description of a single day, with its changing panorama of dissolving views under the varying aspects of the sky. Few have analysed, as he does in the following lines, the beautifying effect of morning or evening light on a landscape, from the relief given by greater depth of shadow

to features which seem bald and uniform under the noonday sun :

“ The mountain side, which in full daylight seems  
So smooth and slope, is found when first displayed,  
Deep-crumpled into watershed and vale  
And filmed with mist ; but as the last stars pale  
And vanish in the west, the eastern beams  
Run rippling o'er its ribs of light and shade.”

Nothing is so minute as to escape the attention of this observer, who chronicles for us things seen a thousand times yet scarcely noted. The fate of the butterfly caught by the stream, the extinction of the opalescent bubbles in the rush of the waterfall, the evanescence of the bloom of the wild rose—all go to swell the poet's elegiac strain. The passing of the rose is sung as follows :

“ The briar-rose, whose life is one short blush,  
Whose folds so frail the entering bee would seem  
Beneath its very weight about to crush,  
Bows her fair head beneath the summer blast  
And weeps her petals on the flowing stream,  
Each one the spectre of a perfumed past.”

The shower that blurs the sunshine for a moment is followed by the rainbow :

“ Th' Almighty's palette edge, from whence are drawn  
The tints to paint the sunset and the dawn.”

The author inscribes the volume, “ Like my life, to an ideal which, if existent, is yet unfound.” E. M. C.

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**Cithara Mea.** By the Rev. P. A. SHEEHAN. Boston: Marlier, Callanan & Co. 1900.

FATHER SHEEHAN is a notable addition to the growing band of priestly poets who stand so close to the central mysteries of thought that they have a special message to deliver to humanity. The present volume is pervaded by the modern spirit, that mood of question and unrest which seeks to look behind the veil, and pierce through the visible to the invisible. The author, however, unlike his secular fellow-singers, holds the key to the riddles that perplex them, and finds in faith the only answer to the insistent and recurrent “ Why ? ” of his own and others' musings. The two first pieces, “ The Hidden ” and “ The Revealed,” set forth in

very highly strung allegorical language this perpetual question and answer of the two voices within. The vanity of the attempt to fathom the inscrutable is rebuked as follows :

" I've tired of Titans heaping thought on thought,  
Projecting their own shadows on the clouds—  
Vast Brocken-spectres with their colours caught  
From funereal mutes and coffin shrouds.

" Thou too ambitious one, return ! return !  
Imperfect the All-Perfect canst thou see ?  
Why will the silvered moth for ever burn  
In the swift raptures of one agony ?

" It is not safe to poise thee on the wings  
Of faith beyond the starlit pinnacles,  
Where thy great compeer, Intellect, upsprings  
To challenge the unsleeping sentinels,

" That guard the light-paved avenues of Heaven,  
Swing 'neath their feet the everlasting wheel,  
And tell in thunder-crash, in swift-winged levin :  
Thou canst not penetrate—He must reveal."

In "A Nocturne," we find a poem the form of which is novel, since it is written in a series of sonnets, twelve in number, but consecutive in their flow of thought. The troubled speculation of a mind which has received a semi-warning in a dream or vision, is the subject ; and this thought is developed in the complex fourteen-fold harmony with a command of melody and versification of which one number may serve as a specimen :

" I wonder shall this dawn-lit vision rise,  
Those future halcyon moments to perplex ?  
I wonder shall these dark suggestions vex  
The calm, untroubled seas of sightless eyes,  
Such as the poets in their large surmise  
Gave to their gods, to watch the high convex  
Of heaven's broad azure, troubled with the flecks  
And flocks that from immensity arise ?

" For, mark you, though the human eye can grasp  
And measure the wide orbits of the spheres,  
And though the insatiable soul can clasp,  
And hold commune with spirits as compeers ;  
One fretful mote makes myriad worlds collapse,  
One doubt may break the crystal vase of tears."

A rare command of blank verse is manifested in two narrative pieces, "Sentan the Culdee" and "Gachla the Druidess." The former tells of the expiatory penance of a monk, a skilled

illuminator, tempted to unholy speculations by a manuscript of heathen philosophy that falls into his hands. In a nightmare vision he strives to celebrate a Black Mass for the spirits of the lost in their dark abode, and wakes to find the Abbot standing over him waiting to speak his sentence of banishment. A lonely crag above the sea is appointed for his dwelling, and there, far from the scriptorium and the work he loved, he lives a visionary and a saint.

In "Gachla the Druidess" is told the story of the sudden blindness that came upon the maiden seeress who strove by her wiles and arts to overcome a young Christian teacher, an emissary of St. Patrick. Her despair, when she recognises her affliction, is powerfully realised.

Among the miscellaneous pieces, "Tristesse" is a beautiful lyric with a recurrent refrain like a wail, and "Thalassa ! O Thalassa !" tells in fine sonorous lines the feelings of a blind man on nearing the sea, which he remembers but can no longer behold. The volume is brought out with great elegance by the Boston publishing house, and its gilt edges, grey and gold binding, and red-lettered title-page are worthy of the contents.

E. M. C.

**First Year's Latin Grammar.** By the Rev. G. E. VIGER, S.S. R. & T. Washbourne, 18A, Paternoster Row, London, E.C. 1899. Pp. 182.

**T**HIS is an excellent class book. It is well bound ; the paper is good ; the print open and clear ; the divisions are well marked ; and abundant space is allotted to the different members of the divisions, whether declensions or conjugations. There is a complete and well-ordered table of contents at the commencement, and a full vocabulary, marking genitive case and gender, at the end of the grammar.

The rules are explained in a simple, easy manner that is adapted to the instruction of the young. Exercises are given on Scriptural and other useful subjects, and the scholar is at once instructed and edified by them. Moreover, short and simple, but strictly correct, Latin conversations are introduced at the end of the book. In the treatment of deponent verbs, on p. 86, I find one passage which is incorrect. The author speaks of deponent verbs having both the future participles active and passive in form and meaning : thus, "sequor" has the active future "secuturus," and the passive future "sequendus." This latter is not the

future passive participle, but the gerundive, and its meaning denotes, primarily and principally, fitness and necessity.

On p. 149, I should suggest the following emendation: "Oportet" is used with the accusative and infinitive following, or with the subjunctive with or without "ut." The passage as it stands runs as follows: "Oportet, etc., is used with the accusative and infinitive following, or with 'ut' and the subjunctive." This latter is illustrated by "Ego crimen oportet diluam," in which the "ut" does not appear.

E. G.

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**The Shepherdess of Lourdes.** Drama in Five Acts by Very Rev. Father FELIX, O.S.B. London: R. & T. Washbourne. 1899. Pp. 65.

FATHER FELIX is most happy in his choice of subjects for the Catholic school stage. Nothing is better calculated to instil the doctrines and the devotions of the Church into the minds of the young than vivid scenic representation. The Catholic child will learn more about "Our Lady of Lourdes" from this drama, and what is learnt will be immeasurably better retained, than if the knowledge had come from mere reading or ordinary oral instruction.

The excellence of the composition is somewhat marred by the frequent incorrect use of "will" and "would" for "shall" and "should." I will mention one passage in which this occurs. Page 14—Bernardette: "It is late, and I would receive the blame for detaining you." At times, too, the language is not sufficiently dignified. For instance, on p. 12—Helen: "My mother swears that she hears," &c.

On p. 29 the expression, "They appear to be women of prominence," is, to say the least, singular.

E. G.

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**Characteristics of the Early Church.** By Rev. J. J. BURKE. London: R. & T. Washbourne. 1899. Pp. 148.

FATHER BURKE, by the publication of this book, has considerably lightened the labours of those who have the happiness of receiving converts into the Church. In the course of his instructions, the priest has often to spend many weeks in removing deeply-rooted prejudices against certain Catholic practices and doctrines, and in making clear the harmony that exists between the Church to-day and the early



Church in respect of these same practices and doctrines. Besides the time spent in actual instruction on this point, many hours of reading and research are necessary, and very often this time can ill be spared. The priest has in this book all the preparation that is necessary, and he can either furnish himself with information from it, or put it into the hands of the person whom he is instructing. Moreover, all who read this book will be inspired with a greater reverence for that Church which is there shown to be the same yesterday and to-day and for ever.

E. G.

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**Les Fins Dernières.** Lectures de Piété pour le mois de Novembre. Paris : Téqui Libraire-Editeur, 29, Rue de Tournon. 1899. Pp. 144.

**T**HIS little book is one of a series of spiritual reading books for every month of the year. It is composed of short extracts, translated into excellent French, from the works of St. Gregory the Great. It contains a lesson for each day of the month, and a practical application of that lesson. The applications are drawn for the most part from the lives of the early Saints and Fathers.

This number is entitled, "The Last Ends : or, Spiritual Reading for the Month of November." The lessons chosen for this month are most suitable, and are in strict accord with the liturgical character of November. Moreover, the high authority of the great Doctor of the Church who wrote them adds to their impressiveness and consequent value. A list of the other numbers of the series is given on the outer cover of the book.

E. G.

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**Pontia, the Daughter of Pilate.** Drama in Four Acts by Very Rev. Father FELIX, O.S.B. London : R. & T. Washbourne. 1899. Pp. 52.

**A**N admirable piece ; most suitable for convent school performances, or for those of missions where a sodality of children of Mary exists. The play is at once artistic and edifying. A happy ingenuity has been displayed in bringing together a variety of characters of whom something is narrated in the Holy Gospels. Tullia, the daughter of Jairus, is a striking instance of this. The story of her death and miraculous return to life is beautifully told. The Passion, Death, and Resurrection

of Jesus Christ, and the fortitude of the first martyrs, are the main features of the plot. In one or two instances strangely sudden developments occur, notably in the case of Ruth (Act II., scene i.) On p. 10, in the first line, I should suggest the word "convey" instead of "bring," which is incorrect in this context. On pp. 26 and 31 "will" is incorrectly used for "shall."

E. G.

